

**SAINT VINCENT DE PAUL**  

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**ANNALS**  
OF THE  
**CONGREGATION OF THE MISSION**  
OR  
**A COLLECTION OF EDIFYING LETTERS**  
WRITTEN BY PRIESTS OF THE MISSION AND  
SISTERS OF CHARITY.  
ISSUED EVERY THREE MONTHS.

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SAINT JOSEPH'S HOUSE  
EMMITSBURG, MARYLAND  
U. S., N. AMERICA

**1904**









SAINT VINCENT DE PAUL

Statue in white marble at St. Peter's Rome, by Bracci, saec. XVIII. — From *Saint Vincent de Paul et sa mission sociale*, by A. Loth, published by Dumoulin, Paris.

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## FRANCE

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### PATRONAGE OF ST. VINCENT DE PAUL

DECEMBER TWENTIETH.

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DISCOURSE DELIVERED IN THE CHAPEL OF THE MOTHER-HOUSE OF THE DAUGHTERS OF CHARITY, PARIS, BY  
REV. ALFRED MILON, PRIEST OF THE MISSION.<sup>1</sup>

*Levavi oculos meos... unde veniet  
auxilium mihi.* — I have lifted up my  
eyes to the mountains from whence  
help shall come to me. (Ps. cxx. 1.)

MY VERY DEAR SISTERS:

I. I acknowledge the truth of Bossuet's remark that "it is interest that secures a patron" (*Second Sermon for the Annunciation*). Great is the need in which we stand of being assisted, and we lift up our eyes to see if any one is inclined to extend to us a helping hand. If we find such a one, we call upon him, we render homage to him as to our protector; we gladly become his clients, as men expressed it in the days of ancient Rome, and we term him our patron.

David, whose words I have chosen for my text, said: "I have lifted up my eyes to the mountains: *levavi oculos meos in montes*, to see who will come to my aid. We lift up our eyes higher still,—to heaven, there to seek help and there to find powerful patronage.

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<sup>1</sup> It was our intention to make of these considerations a chapter of *Readings for Feasts*, such as we have published from time to time in the *Annals*. But circumstances having led us to make them the subject of a discourse, we present these reflections in the oratorical style in which they were delivered.

It is true, we already had many heavenly patrons; we celebrate in the liturgy the feast of the Patronage of the Blessed Virgin, and that of St. Joseph over the Universal Church. But had we not a special right to claim the protection and Patronage of St. Vincent de Paul; we, especially who endeavor to be animated with his spirit and who consecrate our life here below to the continuation of his works? The Church had authorized other religious congregations to celebrate liturgically the Patronage of their Father and Founder: — the Friars Minor celebrate the Patronage of St. Francis of Paula, and the ancient Benedictine family celebrates the Patronage of St. Benedict. A similar favor was solicited for the double Family of St. Vincent de Paul. Rome granted it. Behold the decree:

“FOR THE CONGREGATION OF THE MISSION.”

“With the view of favoring the extension of the cult and of the devotion to St. Vincent de Paul, Father and Founder of the Congregation of the Mission and of the Daughters of Charity, special Patron of all the Associations of Charity, Very Rev. Anthony Fiat, Superior of said Congregation, humbly solicited of Our Most Holy Father, Pope Pius X., the favor of celebrating every year, on December twentieth, in the churches and chapels of the Congregation of the Mission and of the Daughters of Charity, a feast, in honor of the Patronage of St. Vincent de Paul, with special Office and Mass, in the form humbly submitted to the approbation of the Apostolic See,— such a feast having been accorded to other Orders and Congregations in honor of their Holy Founders.

“The Most Eminent and Reverend Cardinal Vincent Vannutelli, Bishop of Præneste, Ponent and Reporter of the Cause, proposed, according to custom, this Office and this Mass, at the usual session of the Sacred Congregation of Rites, held at the Vatican on the date mentioned below.

The Most Eminent and Reverend Fathers, intrusted with the guardianship of these holy Rites, after having maturely considered all the bearings of the question, and having heard the opinion of Reverend D. Alexander Verde, Promotor of the Faith, gave the following response:

“Granted, and confided to the Most Eminent Ponent and to the Promotor of the Faith,” September 1, 1903.

This decision having been reported by the undersigned Secretary of the Sacred Congregation of Rites, to Our Most Holy Father, His Holiness ratified the sentence of the Sacred Congregation. He also vouchsafed to approve the Office and special Mass (given below, examined and corrected) and granted the feast of the Patronage of St. Vincent, for December twentieth, under the rite of double major, in all the churches and oratories of the Congregation of the Mission and of the Daughters of Charity,—rubrics being observed,—all things to the contrary notwithstanding.— Given September 7, 1903.”

Such is our privilege.

Now, my dear Sisters, let us examine together for our mutual instruction, and encouragement, in what manner St. Vincent is our patron. In the first place, the name alone of their head or their founder, is often a designation, an honor, and sometimes even an impelling force with certain classes of men: thus we call ourselves by the name of St. Vincent de Paul, and this we regard as a signal honor. Secondly, the spirit in which a doctrine originated or in which an organization was created, is of paramount importance, for in this same spirit must the doctrine be understood and the work be continued by true and faithful disciples. Now, since St. Vincent de Paul has been proclaimed our patron, he will prove himself such if, in continuing his works, as we all desire to do, we are penetrated with his spirit. In fine, since he is our patron, he will

not forget the glorious and benevolent duties attached to this title; and if we invoke him as our patron, doubt not that from high heaven he will come to our aid and grant us special marks of his protection.

First, then, we claim the name of St. Vincent de Paul; secondly, his spirit; thirdly, his heavenly protection, because he is our special patron: these are the three ideas which I intend to develop.

May God, through the intercession of Mary to whom St. Vincent de Paul had a tender and constant devotion, assist us.

II. Names, it is true, are but signs, but symbols; yet because they are symbols they bear upon them the stamp of the virtue and greatness of whatever they serve to designate. This is the case with regard to God: because God is infinitely great, *non est alius sicut Deus noster*, (Ps.), His name is divinely honored; to profane it is blasphemy, and when we praise it, says St. Paul, "every knee should bow of those that are in heaven, on earth, and in hell" (Philip., II. 10), *ut in nomine Jesu omne genu flectatur cœlestium, terrestrium, et infernorum*. What do I say: To pronounce it? It suffices that the name of Jehovah or the name of Jesus be recalled for the head of every faithful Christian to bow in reverence. Have you remarked in our sacred canticles, this invitation: Praise the Lord, ye Children, praise ye the name of the Lord: *Laudate pueri Dominum, laudate nomen Domini*" (Ps. CXII)? Then, give ear, and behold. Listen, and you will hear the multitude respond and praise the name of God. *Sit nomen Domini benedictum*. Blessed be the name of the Lord, from this time forth and for ever: *ex hoc nunc et usque in sæculum!* Then what do we see? Something similar to what we behold when the wind sweeps over a field of grain; the spikes gracefully incline; the entire harvest



waves to and fro, nor does it stand erect until the breeze that refreshes and fertilizes it has passed onward. Thus, while pronouncing the name of Jesus, or chanting the versicle to the praise of the name of our God, we behold in the vast naves of our churches, the heads of the believing throng bent low; the multitudes incline as if a wind from heaven was passing over them, and they raise their heads only when the praise of this adorable name has expired on the lips of the faithful. O God! how admirable is Thy name in the whole earth: *Quam admirabile est nomen tuum in universa terra!* (Ps. viii. 2.)

Now, as the virtues of the Saints are a participation of the essential virtues and holiness of God, so I love to think that their names participate in the dignity and power of the name of their Creator and their God.

"In Thy name," said the Apostles to Jesus Christ, "we cast out devils and wrought miracles;" and in the history of holy Church we read with pleasure, that in the name of the servants and chosen friends of God also, miracles are worked, and the devils fly from the bodies they possessed. Are not the names of His friends and favored servants sweet to the ear of God? And is it not natural to infer that when in their name we threaten hell, or implore heaven, we shall be particularly and speedily heard?

And if, dear Sisters, because the Saints participate in the virtue of God, their very names share in the virtue and benediction attached to the divine name, it seems to me that we have the right to think this especially of the name of St. Vincent de Paul. This man of God, like the great Apostle, professed to think only as Jesus Christ thought; to love only as Jesus Christ loved; to act only as Jesus Christ acted. Yes, Vincent de Paul bore a resemblance to God: hence, whoever pronounces his name calls forth the same echo as he who pronounces the name of God. If, for example, we ask what God is, the Apostle, St. John

will answer: "God is Charity: *Deus charitas est.*" (1. John, IV. 8.)

Now, if I ask what was St. Vincent de Paul, heaven returns a similar response,—a faint echo indeed, but faithful and true: *Charitas est*: Vincent de Paul was Charity; and earth repeats it by the voice of history and by the acclamations of the people of the present day: "Vincent de Paul was Charity!"—Oh! truly beautiful name which evokes an echo similar to that of the name of God! *Charitas est!* What a happiness to have before Angels and men a patron whose name is so honorable!

We will preserve on our standard this name of Vincent de Paul; we will glory in it, for it will bring us happiness. You, dear Sisters, are truly wise and enlightened virgins, for having assumed this name, in calling yourselves "Daughters of Charity of Saint Vincent de Paul." True, at your foundation the Saint could not give you this name himself, for he was not yet canonized; but you have chosen it to complete that which he gave you, and you have done wisely.

You have seen also that communities which count but a century of existence, eagerly chose to enroll themselves under the patronage of this name and to have it stamped upon their banners: moreover, numerous associations of charitable women in France, Italy, Germany, and Austria, wishing to claim at least nominally, honorable relationship with you, style themselves "Sisters of St. Vincent de Paul." A community of priests that sprung up in the last century under the shadow of the tomb of our Blessed Father, assumed the name of Brothers of St. Vincent de Paul and that immense association of laymen anxious to shield and crown their faith by deeds of charity, chose our patron as their own when with Ozanam here in Paris, they undertook to organize the work of the Conferences. At the present day, Conferences of St. Vincent de Paul are



established throughout the world. Among the people of America, among the nations of Africa and Asia, in the remote islands of Oceanica, their banner like yours, floats on the breeze displaying the name of St. Vincent de Paul.

O blessed name! A name,—we can say it,—dear to all nations. Yes, dear to all! In the order of things, whether of philosophy, art, civilization, the establishment of schools; in parties or in camps, the name of the chief or patron stands conspicuous. Among the schools of philosophy, one is distinguished by the name of Aristotle, another by that of Plato: this title alone being sufficient to remove all doubt as to the school. In religion even, there are parties: in the time of St. Paul, one said he was for Apollo, another for Cephas; and the Apostle regretted this, for it was a source of dissension. We also have a name by which we are distinguished,—the name of a Saint whose sons, disciples, and clients we are, but by a special blessing of God, this name far from causing any dissension, is a bond of union irrespective of the class to which we belong. In the last century, philosophers saluted in Vincent a “benefactor of humanity,” as they expressed it; the mighty in power regarded him as one whose name and influence subdued the multitudes in the dread day of their wrath; the Daughter of Charity in the time of war or of revolution, dressed with sisterly love the wounded of both parties on the battlefield or in the bloody streets. And in our days, when the people greedy for power recognize in Vincent de Paul the humble origin which he openly proclaimed, his universal benevolence, his traditional intervention in behalf of those who labor and suffer, it seems to me, that his name affords them pleasure.—Let us then rejoice that we are ranked under the patronage of St. Vincent de Paul and let us glory in bearing his name.

This is already a great deal; but I have much more to tell you. I add, that since he is our patron, it will not

suffice merely to shelter ourselves under his name, we must also be animated by his spirit.

III. What will it avail us when called to give an account of our lives, to have borne the name of St. Vincent de Paul, if we have been destitute of his spirit? This would be a repetition of the scene described by Jesus Christ in the Gospel, when at the day of judgment, men present themselves, saying: "Have we not prophesied in Thy name, and in Thy name cast out devils; and done many wonderful works in Thy name? *Et dicent: Nonne in nomine tuo prophetavimus, et in nomine tuo ejecimus dæmonia, et in nomine tuo virtutes multas fecimus?*" And the Saviour shall answer: "I never knew you: *non novi vos*" (Matth., VII, 22.) How is this? Alas! they employed the name of Christ, but they were strangers to His spirit: "You know not", said He to some of them, "of what spirit you are: *Nescitis cujus spiritus estis.*"

I trust this will not be our lot when on appearing before God we appeal to St. Vincent de Paul, our heavenly advocate and patron. Imploring him to introduce us to the eternal King, we will say to him: "Thou knowest well, O Vincent de Paul, that I have borne thy name. In thy name, a Missionary of thy religious Family, I have preached and instructed;" or; "In thy name, as a Daughter of Charity, I have nursed the sick, visited the poor, instructed children." Gentlemen, and my dear Sisters, I am confident that St. Vincent de Paul will not then say to us: "I know you not;" on the contrary, I feel that seeing in us his Sons, and in you his Daughters, recognizing us all as his clients; he, our Father, our patron will take us by the hand and will lead us to our common Lord and God, saying: "I present them to Thee, as my true Children."

This spirit is essential. "If any man," said the Apostle St. Paul, "have not the spirit of Christ, he is none of His:

*Si quis Spiritum Christi non habet, hic non est ejus.*" (Rom., VIII. 9.) In applying this general principle of Christianity to what concerns us particularly, I will say: If any one has not the spirit of St. Vincent de Paul let him not pretend to belong to St. Vincent de Paul.

Ah, Gentlemen! how important for us to possess the spirit of St. Vincent de Paul,—that which we sometimes call the primitive spirit of his Family,—the spirit of the Father and Founder of this religious Family. How important it is for you, my dear Sisters! Hence, I would dwell a little longer on this subject.

The acquisition of this spirit must then be the object of unwearied and most earnest solicitude on our part. We are not disciples or children of St. Vincent de Paul merely because we are in the Family of St. Vincent de Paul: *Non omnes qui ex Israel sunt Israelitæ sunt* (Rom., IX. 6.); we are not disciples or children of St. Vincent de Paul, merely because the house in which we dwell is distinguished by his name, or adorned with his statue; these material symbols do not constitute him our Father. "The flesh profiteth nothing, said Jesus Christ: *Caro non prodest quidquam*"; "it is by the communication of the spirit that we have life: *Spiritus est qui vivificat.*" (John, VI. 64.)

There are many things most estimable, but they must not be confounded with the spirit, above all, they must never be substituted for the spirit.

First among these things are observances. Undoubtedly, those which date from primitive times are holy and worthy of respect. They are the bark which protects the sap, and the prophet shows us the imprudence and malice of him who removes the bark from the tree: "He hath stripped it," says he: *ficum decorticavit, undans spoliavit eam et projecit* (Joel I. 7), "and the tree will perish." And yet, the bark is not the sap, and primitive practices are distinct from the primitive and imperishable spirit. The

bark is necessary, but it is renewed and modified, it even expands as the tree grows; if it were unchangeable, it would fail to protect the tree, but would injure it by causing it to contract. The spirit, however, changes not.

I say more: the Rules are not the spirit. The Rules may be materially observed and yet a subject may, through sloth fail to perform the duties of his state, and thus allow the spirit to perish. But, wo to him who destroys the Rules of an Institute; wo to him who makes breaches in them. The Rules are as banks to a river, as dikes wisely and skilfully constructed, that the waters which dispense fertility in their passage may safely flow between them. Criminal indeed would be the hand that would destroy these dikes or banks; the waters which formerly brought fecundity would soon overflow, submerging and ruining the land, to which, had they been wisely distributed, they would have brought wealth and vigor. Wo to him who would destroy the Rules of an Institute; losses and sterility must infallibly ensue. And yet, the banks and dikes that confine within bounds the fertilizing waters are not the water itself, for banks have been found in perfect preservation although nothing but a dry bed remains. So the Rules that regulate the action and preserve the spirit of an Institute, are not the spirit. It is the spirit rather which animates and dominates them.

You have, dear Sisters, in the Conferenices of Saint Vincent a golden maxim quite familiar to you: if to-day in taking care of a patient, or in performing some other duty of the Company, you cannot observe your Rules as exactly as you did yesterday, St. Vincent de Paul has left you a precious sentence: "You leave God for God." You frequently repeat these words and apply them, and you do well; you have modified the application of the Rule, but you have preserved the spirit which must never be discarded or altered.

Ah! dear Sisters, let us strive to live by the spirit that animated Saint Vincent de Paul. Oh! that I could give you an adequate idea of this spirit! It surpasses all observances, it soars above the Rules, and I may justly add, it excels our vows themselves, or rather, it is the soul of these vows. It is a crime, a horrible sacrilege to profane the sacred vessels, the paten and chalice of our altars; for a soul consecrated to God to violate her vows is also a crime, a sacrilege deserving of bitter tears. And yet, I say that we must esteem and follow up the spirit of these vows far more carefully than the literal formula of them. When at the altar, my hand trembling through respect, takes the golden chalice, I call to mind that this sacred vessel has been consecrated by a holy prelate, and I regard it with a singular veneration; but when I consider that in a short time it will contain the blood of Christ; when, a moment after, I contemplate it holding with this sacred blood the soul and divinity of my Saviour, ah! then the golden chalice becomes incomparably more holy to me: but how exalted are my thoughts in contemplating the divine blood, the infinite treasure contained in it! Thus it is with our vows: like consecrated vessels they are holy but the spirit which they embody—the spirit of charity, of supernatural charity, of supernatural devotedness, the spirit of St. Vincent de Paul, which is a participation of the spirit of Jesus Christ, how far more precious still!

Let us then observe the letter as far as we can, but we know that it is the spirit that gives life. We will guard our pious practices as we guard the bark which protects the life of the tree; we will observe our Rules, so prudent and so wise, as men keep in order the banks between which flow the fertilizing waters of the river. Our vows will be sacred to us, as the chalice upon our altars and in our tabernacle; but the spirit of our Father will be like the sap circulating under the bark,—as the fertilizing waters

flowing between the banks,— as the blood of Christ contained in our consecrated chalices.

We read in Isaias that God one day said to Jacob: “O Jacob, my Servant, listen; thee whom I have chosen: *Audi, Jacob, serve meus; et Israel quem elegi.* I have formed thee and have always been thy helper. Fear not, I will pour out my spirit upon thy seed and my blessing upon thy stock. *Noli timere: effundam spiritum super semen tuum, et benedictionem meam super stirpem tuam.*” (Is., xliv. 3.)

And in my turn I say: O Lord, turn towards Vincent de Paul, my Father, as Thou didst turn to Jacob, and say to him: O Vincent, my Servant, *Audi, serve meus:* thou whose heart I have formed and upon whom I have poured forth my spirit, fear not; upon thy whole family it shall descend as a blessing: *Effundum spiritum meum super semen tuum et benedictionem meam super stirpem tuam.*

It is not necessary for me to mention the word which expresses this spirit. You yourselves tell me it is charity, devotedness.

Yes, Vincent de Paul certainly was humble; he was undoubtedly a lover of penance and of austerity. His faith was lively, his hope invincible; but there is a virtue higher than all these and which surpassed them in him: *Manent fides, spes, caritas, major autem horum est caritas* (I. Cor., xiii. 13). Charity in him was above all these virtues. Man of divine charity— this was his name, and this name indicates his spirit. While yet a child, the tenderness of his heart was revealed by the alms which the little shepherd bestowed; and those who proclaim his merits gladly place upon his lips the words of the Saint of the Old Law (Job, xxxi. 18): *Ab infantia mea mecum crevit miseratio, et de utero matris mee aggressa est mecum.* As he advanced in age, his days were spent in charity; his biographer and contemporary wrote thus of him:



"Never did the avaricious or ambitious so eagerly seize the occasion of increasing their riches or their honors, as Vincent sought opportunities of doing good to his neighbor." (Abelly.) In heaven each saint has his special aureola. How I delight in this sentence of the liturgy: *Caritas aptat capiti coronam*, which assures us that St. Vincent de Paul is for ever adorned with the aureola of charity. (Offic. propr.; Hymn.) Behold the glory, behold the soul of our heavenly patron and Father; behold his spirit! Gladly do I remind you, dear Sisters, of the exhortation so familiar to you: Above all things, like St. Vincent de Paul, have in your heart devotedness and charity. *Super omnia autem charitatem habete* (St. Paul).

IV. Now to explain more clearly the nature of that spirit which it is our duty to acquire, shall I unfold to you the character and qualities of this charity such as we should understand it? I believe that it is well to do so.

There is no question here of that charity, incomplete in one sense, and somewhat depreciated in our days, because, justly or unjustly, it has been restricted to the practice of almsgiving. No, we speak here of divine charity, for it behooves us to remember that there is but one virtue of charity: the same charity that burns in the heart of God, and which descending from Him, envelops his sons, our brethren, the men among whom we live, and thus makes us love them: this is charity.

Gladly would I justify this most noble charity in the rôle which it has to fulfil. You, perhaps may have heard some passing remarks on this subject, dear Sisters; to you Gentlemen, the case is well known. Many of those who in the troubled state of society at the present day, seek a remedy for its evils, utter with disdain the name of charity. When they discuss the means of re-establishing social peace, it is to justice they appeal; this virtue, say they,

holds the first rank. In one sense they are right, and I can say that I agree with them. I am of their opinion because I adhere to evidence; I agree with them because I adhere to the doctrine of St. Vincent de Paul, and because this great Saint who was certainly capable of appreciating charity and who knew how to practise it, wrote to one of his Missionaries these remarkable words: "there is no charity unaccompanied by justice" (Letter of June 17, 1640.) I have learned from St. Thomas Aquinas that justice, in truth, holds the first place in a certain sense;—in the sense, that it must first remove all obstacles: *removet prohibens*. The illustrious doctor assigning the rôle of these two virtues, justice and charity, when peace is to be established in society, writes with his habitual clearness: "Justice procures peace indirectly, in this, that paying what is due to each one, it removes what constitutes an obstacle; but, the obstacle being removed, charity directly and by its own power, establishes peace, for it is love that unites hearts." (*Suma theol.*, II. II. p. xxix. a. 3. ad. 3.<sup>1</sup>) This doctrine satisfies me, and I am happy to find that, as a disciple of charity, I have, under no consideration, to abandon my standard. This decision is precious to me, not because of its simply religious character, but also from a scientific and just standpoint, as I shall explain: "The study of social questions must commence or conclude by the study of the very foundation of society, and it is readily perceived that this foundation was love for our neighbor. Without this, society cannot be established, above all, it cannot last." (*Study on Charity from St. Thomas Aquinas* <sup>2</sup>.)—Behold the office of charity!

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1. *Pax est opus Justitiæ indirecte, in quantum scilicet removet prohibens; sed est opus charitatis directæ, quia secundum propriam rationem pacem causat. Est enim amor vis unitiva.*

2. *Revue la Démocratie Chrétienne*, July, 1902, p. 130.



And now that we are acquainted with the nature of this charity and of its action, let us understand it in the spirit of St. Vincent de Paul: Our charity, like that of St. Vincent de Paul, must first be supernatural and not purely human; it must be active like that of the man of God; in fine, it must be ingenious and adapted to the needs of the period and to circumstances, like the charity of St. Vincent who sought out all miseries to relieve them.

Ah! perhaps at the present day men, strangers to religion, would seek to discard this supernatural charity,—Christian charity,—charity such as St. Vincent de Paul understood it. And yet, this supernatural charity is essential. “The poor,” said St. Vincent, “have scarcely the appearance of reasonable creatures, so coarse and carnal are they; but turn the medal, and we shall look upon them with a different eye, considering them in God and in the esteem which Jesus Christ had for them.” (Abelly, Book III., Ch. II., p. 17.) Behold the analysis of supernatural love: “They have scarcely a human appearance,” said St. Vincent de Paul; this is true of the poor covered with rags and sores, and it is also true of many other poor creatures although clothed in purple and silk, but whose interior is deformed by pride, whose heart is a sink of iniquity. Nevertheless we must love these souls, for “without love society is not possible.” But how can we love them? Listen: “In order to love and bring myself to serve these brethren covered with the leprosy of the body or with the leprosy of sin, I await a word of encouragement. All that can be said from a natural point of view, is, that such a one is my fellow-man!” This is true; these wretched beings and myself are men; but this consideration does not lead one very far, I assure you. If my eyes behold their flesh falling to pieces, or my mind is aware of the loathsomeness of the vices of their soul,—we may re-

peat the words of Saint Vincent de Paul: "they have scarcely the appearance of men." But consider the supernatural life; remember with St. Vincent that the sonship of God is in our brethren how degraded soever they may be by sin, and that God, if they so will it, is ready to pardon them; remember that the grace of Jesus Christ is in their soul, or that it may enter it; that, if they so desire, they will be heirs with us of the kingdom of heaven; then with St. Vincent de Paul you will exclaim: "Ah! how beautiful the sight if we consider the poor in God and in the esteem which Jesus Christ had for them!" Then, as I have read in the life of St. Elizabeth of Hungary, the daughter of kings kisses with love the sores of a leper: then you, my Sisters, will set out for the extremities of the world to seek these unknown beings, with the assurance that you will love them. The charity of our Lord Jesus Christ and the motives of faith are capable of sustaining these sentiments, hence St. Vincent was right in seeking support in supernatural charity alone. You must do the same.

Supernatural in its origin and in these views, this charity, according to the spirit of St. Vincent, must also be active and laborious. To devote himself was the aim, the life of this great man; it was a passion with him, and this is the spirit with which we should be animated.

To devote one's self is to sacrifice repose, to renounce all claims to gratitude, and to love ardently, "at the expense of our arms and the sweat of our brow," as St. Vincent says. On one occasion, addressing an assembly of women of the world, he spoke to them of devotedness, of sacrifice; and on separating, one of the ladies said to another in the words of Holy Writ: "Were not our hearts burning within us while Mr. Vincent spoke to us!" The reason of this was, that Vincent de Paul had reduced the Gospel to practice; he had inflamed his own heart by

bringing it incontact with the heart of Jesus Christ who says "I have come to bring fire upon earth and what will I but that it be enkindled?" Who does not recognize in this the fire of charity?... This dauntless charity, this devoted charity, was the spirit that animated St. Vincent de Paul and this he desires to enkindle in the souls of his Children: he cannot excuse a want of zeal in his Sons: "If," said he one day, "we had a spark of that sacred fire which burned in the heart of Jesus Christ, would we remain with folded arms and abandon those whom we could assist?" (Life, Vol. III.) On another occasion he said to his Missionaries: "If a Priest of the Mission was reduced to the necessity of begging his bread and of sleeping in a field, and some one should ask: Poor Priest of the Mission, what has reduced you to this extremity, what a happiness for him to be able to reply: Charity!" (Ibid., III., p. 153). See how he understood charity in connection with us. And for you, dear Sisters, I seem to behold him after having founded your Community, applying his lips, or rather leaning on the heart of St. Paul, there to gather those strong and energetic words that he selected for your motto: THE CHARITY OF JESUS CHRIST PRESSETH US! (II. Cor., v. 14). "Go my Daughters," he must have said to your first Sisters; "go," he says to you to-day by my mouth, "go courageously, since the charity of Jesus Christ presseth you: *Charitas Christi urget nos!* Go, even to the most distant shores; you can do this, for the charity of Jesus Christ presseth you! Go, dress the wounds of others, and suffer yourselves, if necessary, all kinds of privations: the charity of Jesus Christ presseth you. Go, to-day, to-morrow, and always, for your motto will ever be: the charity of Jesus Christ presseth you. *Charitas Christi urget nos!* In this manner St. Vincent de Paul understood charity — this was his spirit.

I have said that charity is not only courageous, but that

it is also industrious and remarkably skilful in finding opportunities for exercising itself. As nations attribute to themselves at the present day, "spheres of influence", according to their expression, within the limits of which they purpose to carry out their designs, Vincent de Paul understood also that Providence had marked out for him his sphere of influence, wherein he and his disciples were to exercise their charitable office: namely, among all those who had need of being assisted, and the more destitute these were, the stronger the claim they had to his services; this was the sphere, this the theatre of his zeal, and here he would unreservedly devote himself. Not only would he refuse assistance to no one, but he would seek out occasions of aiding his clients.

Thus, in his liturgical office we read these beautiful but astounding words: *Nullum fuit calamitatis genus cui paterne non occurrerit*. In his time there was no calamity or misery to which he did not furnish aid, and if possible, remove. The lesson in his office enumerating his works, mentions the captives of Barbary, the little foundlings, incorrigible youths, disbanded religious, fallen women and young girls exposed to danger; galley slaves, innumerable sick persons, disabled workmen, soldiers in camp, populations impoverished by war; religious communities, the clergy, then so destitute especially in the country; in truth: *Nullum fuit calamitatis genus cui non occurrerit*.

And observe that in presence of new wants he found out new remedies. It was a distinguishing feature of his character and one of his greatest glories, that when times and needs underwent a change, he boldly changed with them. For example: he perceived that the world had become more insensible to religious impressions and to supernatural interests, and that since the introduction of Protestantism it had become necessary by material means to prepare the way for spiritual benefits; he went out to this; he remem-

bered that our Saviour, moved to compassion, fed the hungry multitudes before instructing them, and the Bull of the Saint's canonization states the same of him and praises him for it: *Animarum salutem expectens, corporum etiam egestatibus consulere non omittebat, ut per temporalia subsidia carnales homines ad Deum attraheret.* (No. 25; Life, Vol. I., p. 451).

You, my dear Sisters, furnish another example: Vincent de Paul regarding less what had been the custom before his time, than the needs that fell under his observation, called you, and instead of sheltering you behind the grate, as was formerly the case with religious females, he ventured upon a plan which St. Francis de Sales had failed to carry into effect: he boldly declared that you should have "no monastery but the houses of the sick, no chapel but the parish church, no cloister but the streets of the city or the wards of the hospital; no inclosure but obedience, no grate but the fear of God, and no veil but holy modesty." Hence I understand and endorse the testimony given of him: St. Vincent de Paul in his time, was an innovator in the exercise of charity." Behold our Father; behold our Patron. Our line of conduct is not "to do what he has done" for many of the miseries to which he so courageously ministered, have ceased to exist, thank God! but these miseries have taken a new form, and others have arisen, and the duty of his disciples is to "do as he has done: *Nullum fuit calamitatis genus cui paterne non occurreret*; we must, after his example, seek and apply the proper remedies; in other words we must do to-day what we feel sure St. Vincent would do were he in our place; this, it seems to me, is his spirit.

Supernatural, devoted, apostolically industrious, is then the charity which constitutes the true spirit of St. Vincent de Paul,—that spirit which is the great, the essential thing for

us.— In one of his beautiful treatises, St. Alphonsus Liguori, speaking of the necessity of prayer for all Christians, says: “There is nothing that preachers in their sermons, writers in their books, directors of souls in the confessional, should so earnestly recommend as prayer!” And I, speaking not indeed to Christians in general, but to those who claim the beautiful title of Children and clients of St. Vincent de Paul; to those who have placed themselves under his patronage, feel that I am authorized to say in my turn: There is nothing which they should so eagerly seek in the discourses they hear, in the books they read, in the advices they receive in the tribunal of penance, as exhortations to devotedness and charity, since this is the spirit of St. Vincent de Paul. Of this charity, as of that of our Saviour, I can say, that by it you will be recognized as his disciples: *In hoc cognoscent omnes quia discipuli mei estis...*; By this it shall be known that he is your Patron and your Father if you strive to continue the exercise of his generous and supernatural charity, or, in other words, if you possess his spirit.

Then will you be able, thirdly, to rely upon that special protection which, as your Patron, he will extend to you from heaven; I have yet to speak on this point, but a few words will suffice to remind you of it.

V. Speaking of Louise de Marillac to the Daughters of Charity, a few days after the death of this heroic servant of God, Vincent de Paul said: “You have a good Mother in heaven who prays for you, my Daughters;” this was true. And now that he also is in heaven, do you not believe, my Sisters, that he prays for us? “If a mother should forget her child,” said God formerly to the Hebrews, “I will not forget you.” (Is., XLIX. 15). Rest assured, dear Sisters, your good Mother does not forget you in heaven nor does your Father, St. Vincent. He has



been proclaimed our special Patron; let us invoke him with confidence.

It has often been said that grace does not destroy nature, but that it renders it perfect: the glory of heaven is like grace, it is the expansion, the completion of nature. Now you know that if on earth St. Vincent loved his Sons and Daughters, he had their interests at heart. When any one of them abandoned his vocation, it seemed to the servant of God, as he says himself, "that they rent his very bowels"; his love for them in heaven is no less tender; nay, we may confidently assert that it is far stronger.

A certain expression is sometimes used in speaking of counsellors at law; it is said of some among them "that they have the ear of the judges;" meaning that the judges listen to them with benevolence and are disposed to meet their demands; because of their qualifications, their reputation, or the similarity of their thoughts and opinions with those of the judges. Hence, my dear Sisters, when we wish to obtain a favor let us go with confidence to the throne whence God distributes His benefits: *Adeamus cum fiducia ad thronum gratiae*. In St. Vincent de Paul we have at this tribunal or throne, an advocate who is very dear to the heavenly Judge and who will graciously find hearing when he pleads for his clients. We style natural sympathy, that similarity of thought which creates a perfect understanding between him who pleads, who supplicates, and him who is to pass the sentence. Now, when I consider that this Lord and Judge is He whose distinguishing character is charity and mercy: *Deus cujus proprium est miseri semper et parcere*, He who while on earth could not behold the sufferings of the multitude without being moved to compassion: *Videns Jesus turbas misertus est eis quia erant vexati et jacentes sicut oves non habentes pastorem*; when I thus represent this Judge to myself, and then consider that our advocate, our heavenly Pa-

tron, Vincent de Paul, whose heart was so like that of this divine Judge and Saviour must have easy access to Him, I feel that we have reason to rejoice in having with God such a protector, intercessor, and patron.

And experience proves that the petitions of Vincent de Paul are favorably received in heaven when he pleads for those who have recourse to him. How many graces, how many miracles even have been obtained through his intercession: health for the soul, health for the body, and especially when these favors are to be granted to his Children! A young man at the time of his religious training was tormented by interior trials to such a degree that his health and even his reason was threatened; advice, admonition, all seemed useless; he was sent to Paris, and at the shrine of St. Vincent his soul found peace and light (*Notices on the Priests of the Mission, First Series, Vol. IV., p. 158*).

At the tomb of the Saint diseases of the body are also cured: in the process of his beatification and canonization we read of many prodigies: now, a blind man receives his sight, or a paralytic rises and walks; again, a patient pronounced by physicians incurable, is instantly restored to health. (*Maynard, St. Vincent de Paul, Vol. IV., p. 383*).

These are but particular and individual graces, we may say that they are but the shadow and symbol of invisible and greater graces, — of graces more general also, that Vincent de Paul obtains for those who invoke him, — for the works under his protection.

Storms pass in turn over various portions of the globe weighing heavily on the children of God; to-day in one country, to-morrow in another. Men tremble, and we also, dear Sisters, are alarmed. Yet, let us have courage; we shall be graciously heard if we lift our eyes to our protector and patron: *Levavi oculos meos in montes unde veniat auxilium mihi*. Vincent de Paul during his lifetime never closed his ear to the petitions of the needy, — never refused



to relieve the wants of those who applied to him; now that he is still more powerful in heaven, let us call upon him, he will not fail to succor us.

O St. Vincent de Paul, may I exclaim in celebrating the patronage of this powerful protector,—and let me here borrow the liturgical words of our prayer for the feast of the Patronage of the Blessed Virgin, who will certainly allow me this privilege—O St. Vincent de Paul, succor the miserable: *Sancte Vincenti, succurre miseris*: O our Patron and our Father, seest thou not that our courage fails, that our eyes are filled with tears? Come then to our assistance: *juva pusillanimes, refove flebiles*. Behold thy people whom thou didst formerly love and serve: to-day we would gladly see our people more happy, and democracy which is steadily increasing, more Christian: come to our assistance, *ora pro populo*.

We implore thy protection, O Vincent, for the clergy for whose sanctification thou didst so courageously and wisely labor, and to the training of whom thy Sons in their turn have applied themselves with all their hearts; we implore thy protection for these Sons also: *interven pro clero*. *Intercede pro devoto femineo sexu*! Oh! those generous women, heirs of the devotedness, of the courage of the holy women of the Gospel: those especially who constitute thy Family,—those Daughters of Charity who go to every country to serve the poor and to make known thy name; those women also who, living in the world, effect so much good and honor the Church under the title of Ladies of Charity; those also who, in the springtime of life and amidst the allurements of the world, are models of piety, purity, and charity, in those countless associations under the guardianship of thy religious Family, and known as Children of Mary. O St. Vincent de Paul, protect them: *intercede pro femineo sexu*! In fine, O great Saint,

may all those who are placed under thy protection, experience help from thy compassionate heart and powerful arm. *Sentiant omnes tuum juvamen, quicumque celebrant tuum sanctum patrocinium. Amen.*

#### THE NEW PRESIDENT GENERAL

##### OF THE CONFERENCES OF ST. VINCENT DE PAUL.

We mentioned in a late number of the *Annals* the death of Mr. Antonin Pagès, the honorable but lamented President General of the Conferences of St. Vincent de Paul. The *Bulletin* of this Association (April, 1904) informs us that the new President General is Mr. Paul Calon.

This nomination is a source of joy to us. Mr. Paul Calon quite recently gave evidence of the interest he takes in our works, having been instrumental in effecting an establishment of the Daughters of Charity in Denmark, once his place of residence and with which he still maintains wise and excellent relations. Under his auspices the admirable institution of the Conferences of St. Vincent de Paul will be propagated and its works multiplied.

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#### CATHOLIC MISSIONS

According to custom, *les Missions Catholiques*, published at Lyons, gives the list of missionaries who died during the last year on the field of the apostolate: the number is 161.

In order of nationality they are thus classified: France, 85; Italy, 18; Belgium, 11; Spain, 8; Holland, 6; United States, 6; Germany, 7; England, 2; Argentine Republic, 1. etc.

The Congregations to which they respectively belonged, are: Foreign Missions of Paris, 25; Holy Ghost, 23; Jesuits, 19; Lazarists, 16; Oblates of Mary, 14; White Fa-

thers, 9; Capuchins, 7; African Missions of Lyons, 6; etc.

Of these missionaries, five were bishops; forty had not yet reached the age of thirty years; while thirty-eight of them were scarcely forty years old.—“It is a lesson”, says the review from which we quote. “These men renounced all the conveniences of life to assist their brethren: let those heed the lesson who would be tempted to envy the luxury of certain sybarites or to live as parasites in society.” (*Perlu del Plata*, March 6, 1904.)

## GERMANY

*Letter from Rev. Jules SCHREIBER, Priest of the Mission, to Very Rev. A. FIAT, Superior General.*

Cologne-Nippes, November 16, 1903.

The seminary shelters generally twenty young Sisters, so that we have about thirty new sisters yearly. We must be satisfied with what divine Providence sends us, and this is all the easier for us to do since the present condition is a great improvement on that of the past. In the first forty years of the existence of the Daughters of St. Vincent in our country, the total number of sisters received was two hundred seven, whereas in the ten succeeding years the figures rose to two hundred ninety-three. Now they number, five hundred. The case is similar with regard to the houses: in 1892, there were but fifteen, now we have forty. *Deo gratias!* May God preserve and augment the good spirit in all your Daughters! I shall now mention the principal events of the year that is drawing to its close.

First, we opened in spring two important establishments, one at BERTRICH, the other at GODESBERG. The former,—of the opening of which I informed you early in May,—gained the sympathy of the Catholics from the outset.

The house which hitherto was known under the title "Villa Meduna" (the name of a Roman goddess, it is said) bears at present that of Vincenzhaus" (House of St. Vincent). It is approved by the government as a hospital, especially during the bathing season, but the sisters are also required to visit the sick in their homes, to have an infant asylum, an extern *ouvrier*, and cooking school.—What was foreseen has come to pass; namely, priests and school teachers in delicate health spend the season at Vincenzhaus. The first guest was the Reverend Pastor, Canon of the Cathedral of Cologne, who remained there one month; he has spoken to me in the highest terms of our sisters. "Are all the sisters like those of Bertrich?" said he, after his return. On my reply that although in general the sisters gave me consolation, yet there were shades of difference among them, as *differt stella a stella in claritate*, according to the words of Holy Writ (as one star differs from another in brightness): "Well", said, he, "those of Bertrich are admirable. I studied them for a month in every situation and I ever found them pious, recollected in the chapel, and indefatigable in the painful labors attending a new establishment. I always found them cheerful and yet, modestly retiring and silent; and when confined to bed by sickness requiring the most assiduous nursing, they attended me with a delicacy and devotedness that did good to the soul." Many priests, after this worthy ecclesiastic, came to Bertrich to seek in the Vincenzhaus the restoration of their shattered health or the renewal of their strength exhausted by labors of the ministry. All were unanimous in their praise of the Daughters of St. Vincent and congratulated me on having at last opened a Catholic establishment—the Protestants having directed one for many years. It was sad indeed to read in a locality exclusively Catholic, such invitations as the following: "To-day, a soiree at the *Haus Arndt* (Arndt House, name of the establishment). The Reverend Pastor

will deliver a discourse on Huldreich Zwingli, (the famous Swiss heresiarch); after this there will be recitations, singing, etc.; all the guests of the baths are invited, etc.” At the Vincenzhaus doubtless such entertainments will not be given, but our neighbors will know that at Bertrich there is a Catholic establishment where distinguished Catholics are accommodated, and perhaps this fact will be a little check on such soirees.

At the same time the institution at Bertrich was organized, we assumed the direction of a sanatorium at Godesberg, a small city on the borders of the Rhine, a little above Bonne and almost opposite the famous seven mountains. This is perhaps the most picturesque site on the banks of the Rhine. Like Bertrich, it is a Catholic locality; but owing to the fanaticism of the Evangelical Confederation (*Evangelischer Bund*), a society established twenty years ago with the avowed and special object of opposing Catholicity, Godesberg is filled with Protestant institutions (there are twenty of them) which attract strangers and carry on an active proselytism. In opposition to all this, there was formerly but one small hospital, that of St. Mark. You will then easily understand the joy of the Catholics in having this establishment which, by its presence alone will discourage the abettors of the pretended Reformation.

God be praised! Catholic hopes have been realized. The St. Vincent's Sanatorium obtained, in the very first year of its existence, the second rank among all the establishments of Godesberg,—and strange to say—even the Protestant benevolent societies send their patients thither. Nothing now is wanting to give stability to this Catholic establishment but to purchase the property; this will be done in a few days since you have been pleased to approve the project submitted to you. Then, upon the vast extent of ground acquired we shall be able to undertake other

works: these in fact, are already commenced by a little infant asylum.

I pass now to three other establishments which will introduce the Daughters of St. Vincent into two new dioceses, that of Paderborn and that of Mayence; the third is in the diocese of Trèves where this will be the fourth house, to which a fifth will be added next year.

I shall speak first of the diocese of Paderborn where there are a number of "Sisters of St. Vincent", who, however, have no relation with us. I mentioned the schism in a former notice. Well! the true Daughters of St. Vincent will soon make their entrance into this country of Saxony or Thuringia, which forms a portion of the diocese of Paderborn.

It is KULLSTEDT, a large village of two thousand five hundred souls, situated on the most elevated point of a vast plateau called Eichsfeld, which in early spring will salute the first cornettes. Having been ensnared by Luther's pretended Reformation, this country was restored again to Holy Church by the apostolic zeal of the Sons of St. Ignatius, and up to our days it has remained a pearl of Catholicity. Kullstedt is even a nursery of the Sons of St. Vincent. You are acquainted with the three Dunkel brothers who, despite their name, *Dunkel* (obscure) are spreading the light of the Gospel, the eldest at Costa Rica, the second at Jerusalem, and the third at Theuz in Belgium. It was this last named who, after the death of his father and eldest brother, having inherited the paternal mansion, had the pious thought of consecrating this house to works of charity and of inviting the Sisters of Charity to take charge of it. After considering the proposition, I made a visit to the place last year. The consent of the ecclesiastical and civil authorities having been obtained, the zealous pastor invited us to take definite possession of this establishment, the first in the diocese for us. I repaired thither

MAP  
OF  
THE BRITISH ISLES

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## THE BRITISH ISLES.

**HISTORY.** — The United Kingdom of the British Isles, or Great Britain and Ireland, comprises England, Scotland, and Ireland. At the north of Scotland are the Orkneys and the Hebrides. The whole extent of territory is about three hundred fifteen thousand square kilometres; the population, about forty-two millions. Great Britain has other vast colonies. The capital of England and of the whole United Kingdom is London.

**Measures.** *Distances*: the mile, equal to one kil. 609; *coins*: the pound sterling, equal to 25 fr. 12; the shilling, 1 fr. 12.

**DIVISIONS.**—England (*Britannia* with the ancients, *Albion* with the Celts, is divided into fifty-two counties. The population is mostly Protestant; the Catholics have one archbishopric, that of Westminster at London, and sixteen bishoprics.

Scotland, called in ancient times *Caledonia*, is divided into thirty-three counties. The capital is Edinburgh. The population is largely Protestant. Catholics have two archbishoprics: that of Edinburgh with four suffragan bishoprics, and that of Glasgow.

Ireland, called *Hibernia* by the ancients and in the Irish language *Erin* (that is the Green Isle), has Dublin for its capital. It is divided into four large provinces which are subdivided into thirty-two counties. The Catholic population is in the majority. There are four archbishoprics: Armagh, Cashel, Dublin, and Tuam, and twenty-five bishoprics.

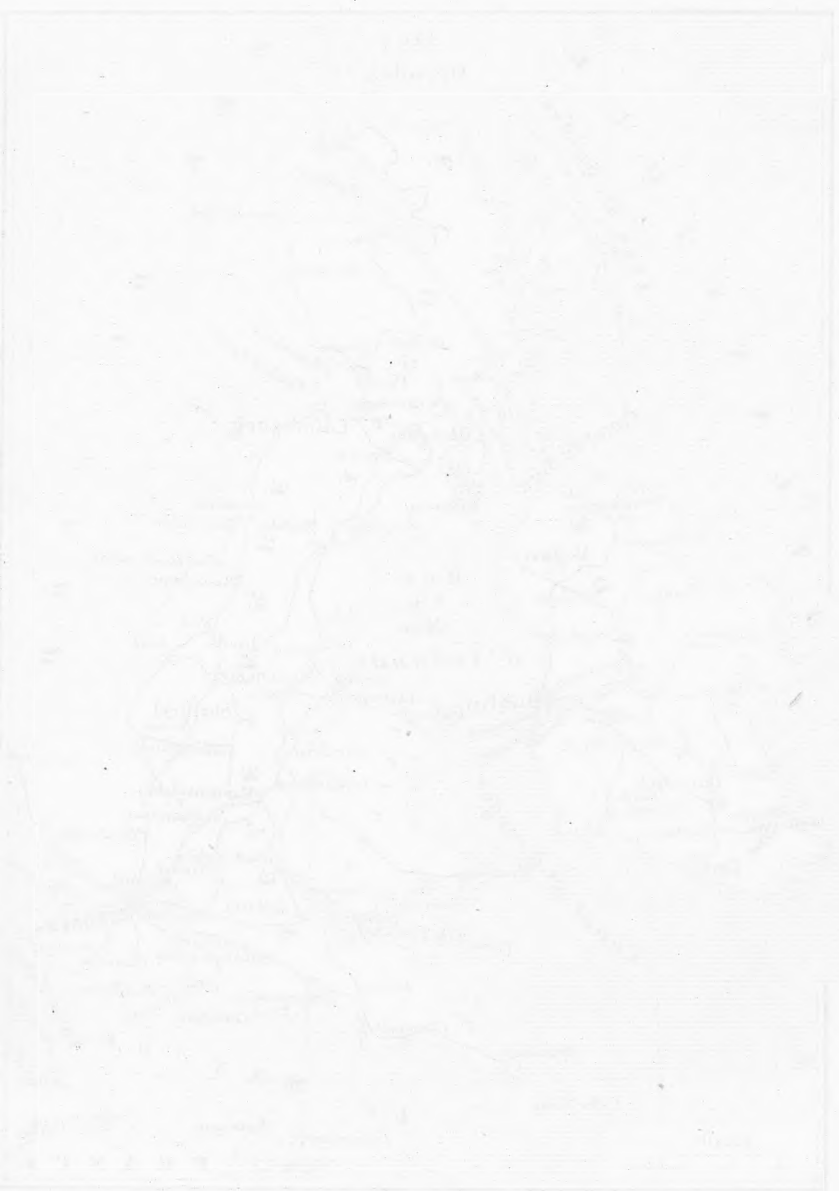
**ESTABLISHMENTS OF THE CONGREGATION OF THE MISSION (1904).**—In *England*: London (Hammersmith); in the environs of London, Mill Hill and Isleworth; Sheffield.—In *Scotland*: Lanark;—In *Ireland*: Dublin (in the quarter of Phibsborough), the church of St. Peter; in the quarter of Drumcondra, the Normal School and the College of All Saints for foreign missions); Armagh; Blackrock near Dublin; Castlenock; Cork.

**FOR THE ESTABLISHMENTS OF THE SISTERS OF CHARITY,** see *les Annales des Dames de la Charité*.





MAP OF THE BRITISH ISLES (1904)



with two ancient sisters—a very long journey about seven hours by rail—and finding the house perfectly adapted for our works and all other conditions most favorable, we accepted the house which will be opened in the spring. The sisters will visit the sick in their homes, have an infant asylum, a cooking school, an extern industrial school, and, finally, a small hospice for aged or infirm ladies; the mother of the Fathers Dunkel will be the first received.

The second foundation is in the diocese of Mayence at *Darmstadt*, capital of the Grand Duchy of Hesse, a state which in the war of 1866 escaped the fate of another Hesse whose capital is Kassel, and many other states that were annexed to Prussia. Ten years ago, a doctor had made the acquaintance of the Sisters of Charity at Alexandria, and now, having a fine hospital at *Darmstadt*, he was anxious to engage the services of the same sisters whom he had learned to appreciate. After meeting with a first refusal during the last year, and having applied in vain to another community, he returned to the charge, and to avoid a second defeat, enlisted in his cause His Eminence, the Cardinal Archbishop of Cologne. He gained his suit, and now, if the sudden death of the Bishop of Mayence and the appointment of his successor cause no delay, your Daughters will be installed in this diocese early in the new year. About the same time, another house will be opened in the diocese of Trèves, in a large town of two thousand three hundred souls, called *Speicher*, on the high road from Cologne to Trèves, and between this latter place and Gerolstein. The sisters will exercise the same functions in *Speicher* as at *Kullstedt*. I reserve details for my next report.

## BELGIUM

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*Letter from REV. R. GLEIZES, Priest of the Mission, to  
VERY REV. A. FIAT, Superior General.*

May 24, 1904.

At the Central-House of the Sisters of Charity at Ans, you found good Mother Derieux very ill, but your paternal blessing hastened her recovery. This worthy Visitatrix was able on the following Sunday, May eighth, to assist at the beautiful festivity of the Children of Mary.

You were pleased with the preparations for this feast, and I have been commissioned to inform you that it fully answered our highest expectations.

Desiring to honor in some special way this Jubilee year of the proclamation of the dogma of the Immaculate Conception, a reunion of the Children of Mary in the beautiful chapel of the Central-House at Ans, was proposed. The thought was conceived of inviting delegates from all the Associations of Belgium. But the chapel, spacious as it is, could not have accommodated so large a number; therefore, the invitations were limited to the Associations of the diocese of Liège.

Six hundred Children of Mary responded to the call, belonging respectively to the Associations of Ans, the Central-House and Providence: of Liège, parishes of St. John, St. Mary, and St. Remacle; of Dison, Ensival, Herve, Hodimont, Huy Saint-Mort and St. Vincent, Limbourg, Seraing, Soiron, Tilleur, and Verviers.

At two o'clock the Children of Mary assembled in the chapel; the vast nave presented a charming spectacle, filled as it was with young girls wearing the blue ribbon. In the first rank was a line of white robes—thirty-four aspirants about to be received Children of Mary on this memorable day.

In the sanctuary were many priests and among them the directors of some of these Associations.

Vespers were intoned by the Rev. Canon Smets, treasurer of the ecclesiastical seminary. After the *Magnificat*, Father Thierion, Superior of our house of Verviers, explained the import of the ceremony; then, in eloquent terms he set forth the fitness and truth of the dogma of the Immaculate Conception. He deduced conclusions adapted to his youthful audience, exhorting these Children of Mary to reproduce the purity of their Immaculate Protectress and Mother in their mind, in their heart, and in their soul.

After the sermon, the reception of the Children of Mary took place, and the ceremony terminated in the chapel by the Benediction of the Blessed Sacrament.

Then followed the most graceful feature of the program. These six hundred young girls, gathered under their respective banners and encircled by white cornettes, fell into line, winding through the garden paths of the Central-House; the moving columns arranging themselves on the rising ground around the statue of the Blessed Virgin, their canticles, their banners, strongly reminded us of the processions of Lourdes. Father Nyssen, accustomed to conduct pilgrimages, sustained the chants by his powerful voice which reached every part of the cortège.

The procession then moved towards the Patronage of the young girls opposite the Central-House. In the centre of the court a statue of Mary Immaculate was to be blessed. The young girls with their banners were arranged in circles around the statue, while the Rev. Pastor pronounced the formula of the blessing.

The final chant of the invocation: "O Mary, conceived without sin," was heard, it is said, one kilometer distant.

When the clergy retired, the sisters of the Central-House invited all these young girls to a luncheon. Joy

was then unbounded! all were so happy to have taken part in such a festivity, and expressed the hope that they would be able to enjoy a renewal of it each year.

Certain lady benefactresses of divers Associations had accompanied these young girls. Some of these in tears, exclaimed: "Oh! we can never forget this day!" They could not but remark the touching simplicity of the Misses Simonis, daughters of the founders of the house of St. Joseph of Verviers, who came with their young working-girls to partake of the little collation served in the garden.

Sister Van Hoonacker was the soul of the feast.

The Blessed Virgin demanded of Sister Catherine Labouré the establishment of a Confraternity of Children of Mary. Her desire has been realized. This fervent Association exists throughout the world wherever the Sisters of Charity exercise their zeal. It is most consoling to witness the fruits of preservation it produces among young working-girls so exposed to danger in large cities and in centres of industry.

RAYMOND GLEIZES.

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## DENMARK

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### ELSINORE: HOUSE OF ST. MARY.

In June, 1899, a fervent Christian, the Countess of Moltke-Hvitfeldt, widow of Count Hvitfeldt, former ambassador of Denmark to France, and in later years a zealous member of the Conferences of St. Vincent de Paul of St. Philip du Roule, at Paris, asked for three French sisters to commence a small establishment in Denmark. Most zealous for the propagation of the Catholic faith in her native land, Madam de Moltke felt that she could not more powerfully contribute thereto than by the exercise of works

of charity such as St. Vincent de Paul introduced. Mgr. von Euch, Vicar Apostolic at Copenhagen, united his entreaties to those of Madam de Moltke, but subjects not being at that time in sufficient numbers to supply the needs of the numerous and prosperous works which the Community had to sustain in France, the request was not granted. This first refusal did not shake the confidence of Madam de Moltke, based as it was on the conviction that she was accomplishing the will of God and laboring for His glory. For three years she renewed her efforts with invincible perseverance and died without seeing the accomplishment of this holy project. However, by her will she bequeathed this desire of her soul and heart to her son Count Leo de Moltke Hvitfeld, who pursued the execution of it with all the ardor of his filial piety.

When, in February, 1903, he renewed the request of his mother, some of our houses were already closed, and others were threatened; the hour of Providence then seemed to have come for the foundation of the Danish mission. A hope was held out to Count de Moltke who in union with Mgr. von Euch made earnest efforts to secure its fulfillment. On October 28, 1903, Sister Labreuil, treasurer of the Community, arrived at Copenhagen with Sister Laënnec who had been expelled from her abode at Sablé, in the Department of Sarthe, and who had been appointed to commence the house at Elsinore. The Sisters went to procure a dwelling for the four Sisters of this foundation, and a house for the Missionary who was to assist them in their spiritual needs, while he would at the same time share the labors of the priest who repairs once a week from Copenhagen to Elsinore.

On February 29, 1904, the four Daughters of Charity took possession of the house that had been prepared for them at Elsinore; a few days later Father Wattiez ar-



rived accompanied by Father Villette, Procurator General of the Congregation of the Missson.

*Letters from SR. LAENNEC, to Most Honored Mother KIEFFER, Superioress General of the Company of the Daughters of Charity.*

Copenhagen, October 31, 1903.

Having just returned from Elsinore where we spent some hours with Count de Moltke and Miss Ada Steenberg, the lady companion of his mother, I wish to give you an account of our little excursion.

Elsinore (Helsingor) is a small city of from ten to twelve thousand inhabitants, situated on the borders of the sea at a distance of an hour's journey by rail from Copenhagen. In clear weather the coast of Sweden can easily be distinguished; but on the day of our visit it was very damp and foggy so that our cornettes were rather flimsy. This did not prevent our being followed through the streets of Elsinore by children whose curiosity was excited by the novelty of our costume. From time to time, the Count or Miss Ada tried to prevent them coming too near, but as we were in the neighborhood of the school, the procession was ever increasing. However, they were very modest and their mirth was quite lawful. Now that we have made their acquaintance, they will be less surprised when we return.

We found a house which, without being in the centre of the city, is not too remote: it is a cottage, quite new, not even entirely finished; it will not be prudent to occupy it very soon for the walls are not dry. The house contains a basement and is two stories high, three beautiful rooms and a kitchen on each floor. At the side there is a sort of shed which can easily be converted into a chapel. Then at the end of the garden on a slight elevation, which commands a view of the sea and the castle of Elsinore,

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there is a small dwelling with four apartments destined for the residence of the Missionary, Father Wattiez. It all seems fitly prepared for the little mission we are to commence; the Count and Sister Treasurer were quite pleased with it, and so the matter was quickly settled.

I shall then return to you for a few months, Most Honored Mother; I do not regret this, although I am well pleased with the new residence for my knowledge of the language is so slight that I would be terrified to remain in a locality where everything is so strange to me.

Our dear Sister Treasurer requests me to remember her to you, Most Honored Mother; I hope she will not return to Paris too much exhausted by her journey and the wandering life we have been obliged to lead during the past days.

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Copenhagen, February 28, 1904.

We landed on Danish soil yesterday evening after a favorable voyage made in company with a young Polish lady who, like ourselves, was on her way to the house of the Baroness de Stampe, and who has in Poland a work similar to ours but much more extensive. She spoke of our Most Honored Father with whom she is personally acquainted, having been affiliated by him to our Community some time ago.

The little voyage of six hours' duration was accomplished without the slightest inconvenience from sea sickness, so that we had no need of a nurse. It seemed as though we were calmly gliding on a river, and we remained on deck, or rather in a very agreeable recess that we discovered in the rear of the vessel, where in a sort of verandah, we were able to enjoy the sea air, while screened from the wind which was quite sharp. If the passage in October had been as pleasant as this, Sister Treasurer

would not have been so ill. I thought of her constantly. We found snow crossing the north of Germany, and on arriving here; it is cold but the house is so well heated that we do not suffer.

Miss Steenberg met us at the station and conducted us to the house of Madam de Stampe who received us most cordially as in October last. This morning we assisted at seven o'clock Mass in the chapel of the house, then at High Mass in the cathedral which is not much more than a large chapel. We have already had two sermons in Danish. Unfortunately, we are not sufficiently advanced to profit by them. A few words gathered here and there gave me to understand that the subject was the Transfiguration of our Lord and the transfiguration wrought in souls by the Sacrament of Penance. After High Mass we called on the Bishop who received us most benignly: tears came to his eyes while reading your letter; he said he would come to see us at Elsinore.

We have just dined in a small parlor adjoining our room; we were served privately with many good things, but very little bread; we long to hasten away from all the luxury around us and get to our little home in Elsinore. We shall leave here to-morrow morning at eight o'clock and reach our destination about ten. This afternoon we are to call on the French Minister, then on the Sisters of St. Joseph, in whose house we shall assist at Vespers and Benediction.

My companions unite with me, Most Honored Mother, in assuring you of our good-will to carry out all your recommendations. We speak frequently of your goodness to us, and we left the Mother-House deeply moved and consoled by the kindness and sympathy extended to us.

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Elsinore, St. Mary's, March 7, 1904.

... To-day I wish to give you a few details concerning our installation. We have labored all the week to get things to rights, and yet there is much to be done. The chapel will be nice, but it is small; we have not the Blessed Sacrament with us yet. On Wednesday, Fathers Villette and Wattiez arrived at St. Mary's; their coming was a surprise for we did not expect them before Thursday; however, it was a great happiness for us, since we had Mass and Holy Communion one day sooner. The next day, the first Friday of March, was a full and perfect day. In the morning at half past five, Father Villette gave us a conference in our Community room, at six o'clock the first Mass, followed by Benediction, then a second Mass and solemn benediction on the three floors of the house.

The day after our arrival the journal of Elsinore announced the advent of the French sisters, four lay sisters, it stated, having come to prepare the dwelling. We are supposed to be lay sisters because we have no veils, the lay sisters of St. Joseph not wearing any.

On Saturday I had a visit from a young Protestant lady from Helsinborg, the city in Sweden just opposite to ours, about twenty minutes' sail in a steamer. The lady had read in the paper of our arrival in Denmark and came to welcome us. I think there was a little curiosity in the visit,—a desire to see how we looked and what we had come to do. She told me that if we would give French lessons many young girls of Sweden would take them, the distance being so short. My visitor spoke very little French and as I knew nothing of the Swedish language, we had to fall back on the German to make matters a little intelligible. When I showed her the chapel, she said that she liked Catholic churches. I invited her to come again, and at the next visit I will offer her a medal. I told the young lady that we had come to serve the sick poor but that when

all things were arranged, we would see about the French lessons.

Yesterday, the priest of Copenhagen, Pastor Buch, came to say Mass at ten o'clock in the little chapel belonging to the house of the founder: we assisted and Father Wattiez also. Before the sermon, he bade us welcome, and informed his parishioners that after next Sunday Mass would be celebrated in the sisters' chapel. We caused many distractions among the children; the girls particularly were constantly turning to look at us. At six o'clock in the evening we returned to the chapel to make the Way of the Cross, which was followed by Benediction. Pastor Buch asked me if we would be willing to take the little girls of the Catholic school twice a week to teach them sewing; I answered, that we would be very happy to do so, and that we could commence next week.

March 13, 1904.

... Since yesterday we have the Blessed Sacrament in our little chapel which at present is a parish church. Father Wattiez said Mass at ten o'clock. I was in the gallery at the melodeon singing Danish canticles with the children of the Catholic school: fourteen boys at my right under the guardianship of Sister Cerf, and ten girls at my left protected by Sister Muller. There were a great many persons present, almost as many Protestants as Catholics.

At the Benediction of the Blessed Sacrament, the chapel was crowded; people were even on the staircase of our dwelling opposite the chapel, and the Protestant children united with the Catholics singing in the gallery which was also filled.

The Blessed Virgin showers blessings upon us, sending us almost every day some young girls who wish to learn French; I have thirty-one pupils and was obliged to refuse some yesterday not having another hour to give them.

My letter has been interrupted by two little Protestant girls who brought me two bunches of snowdrops which they had gathered for us; the children appear to take a special interest in us. Every day on returning from school they stop before the house, and standing on the little hill in front of us, they try to get a peep at us, and they are quite delighted when we appear at the window and wish them "Good Day."

The dispensary is not largely patronized; I am practising on some little boys of the public school who have met with slight accidents from falls, or whose feet are chafed by their wooden shoes. They are as proud of being attended as if the evil was serious; they ask permission to come to the chapel, and in token of their gratitude they bring us large bunches of young shoots of trees which they gather in the neighboring forest.

I am happy to say, Most Honored Mother, that perfect union reigns in our little family and that each one is quite contented. All unite with me in assuring you, Most Honored Mother, of our respectful and filial affection.

Your most humble and obedient Child,

Sister LAENNEC.

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#### OBSERVATIONS.

I. *Situation of Elsinore.*—Elsinore (in Danish *Helsingor*) is a city of from twelve to thirteen thousand inhabitants, situated opposite the coasts of Sweden from which it is separated by a strait which can be crossed in twenty minutes. From Copenhagen to Elsinore there are many trains in the course of the day, and the journey can be made in one hour and a quarter. The railway from Copenhagen to Elsinore runs along by the sea shore; the scenery is charming; this portion of Denmark is compared to the Bosphorus.



II. *The Missionary's House and that of the Sisters.*—

These two houses are in the Marienlyst Avenue, No. 17, on the slope of a little hill. The sisters' dwelling is the lower and is on the avenue; the Missionary's house stands at the extremity of the garden from which may be seen the sea and the coasts of Sweden. On the ground floor of this house there are two apartments— a bed room and a work room, and a small kitchen. On the upper floor is the servant's room. Near by are small outhouses and a wooden structure, a real belvedere, where the Missionary in fine weather can have his desk and be perfectly at ease. The chapel is between the house of the Missionary and that of the sisters, a little in the rear of the latter, so that access can be had to it without passing through the sisters' house. This chapel is quite simple—only a small hall with a gallery, just sufficient to accommodate the Catholic population, there being at Elsinore but fifty or sixty Catholics. The first work of the Missionary, therefore, will be to provide a suitable church for the flock confided to him and of which he has been named pastor by the Vicar Apostolic.

III. *The Situation from a Religious Point of View, and the Work of the Sisters.*— The Missionary is charged with the service of the Catholic station and with the house of the sisters. He has with him a secularized Marist brother of Danish origin who understands something of French and of the mysteries of the kitchen.

There is at Elsinore a convert from the Protestant ministry, a highly respectable and intelligent man who by his conversion to Catholicity sacrificed a very fine position. At the bishop's request, he keeps a school for about twenty-five little boys and girls of Elsinore.

In the whole extent of Denmark there are not more than ten thousand Catholics; about twenty secular and

twenty-five religious priests: Jesuits, Redemptorists, Camelliens, Little Fathers of Mary. At Copenhagen there is a school directed by six Little Brothers of Mary. Religious women are more numerous: Sisters of St. Joseph of Chambéry (about two hundred fifty), Sisters of St. Elizabeth, Franciscans, and Daughters of Wisdom. ...

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## HOLLAND

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### SEMINARY ST. VINCENT DE PAUL AT WERNHOUTSBURG, NEAR ZUNDERT.

South of the beautiful prairies of West Holland there is a vast stretch of land which extends even to the kingdom of Belgium. Limited on the north by the lower branch of the Meuse and on the west by the mouths of the Escaut, it covers the territory of the Dutch province of North Brabant and the Belgic provinces of Anvers and Limburg. This is the Campine. Its name is derived from the word *Kampen* which denotes among the Germans wild and public lands, inhabited "marches" serving as frontiers between warlike populations. The Campine occupies the "march" which separated the tribes of the Frisons, the Batavi, and Chauques from those of the Nerviens, the Eburones, and the Aduatiques.—<sup>1</sup>

The aspect of this region has changed but little in the course of ages: it is still a wide, flat, and monotonous extent of sandy soil covered with heath, brushwood, and forests of fir trees. Here and there are very low downs, the fine white sand of which is easily carried about by the wind. In the lowlands, the waters, retained by the im-

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1 Cf. De Laveleye, *Economie rurale de la Belgique*.

permeable nature of the clayey subsoil, form marshes and dangerous quagmires. Nevertheless, we meet with verdant oases in the shape of cultivated fields surrounding villages and small towns; these supply the inhabitants with the means of subsistence.

This is the appearance presented by the environs of St. Vincent's Seminary, established in the Dutch Campine a short distance from the Belgic frontier. The national route from Paris to Amsterdam, constructed nearly a century ago by Napoleon I., at the time when Holland formed a portion of the French empire, has been enlivened for some years back by the transit of a steam car which brings the Seminary into closer communication with the cities of Anvers and Breda.

We give a few notes on the history of the establishment at Wernhoutsburg: In the year 1880, the hope of recruiting vocations for the Congregation of the Mission, in the north of France, induced our confrère, Father Bodin, then pastor at Loos, to urge the Superior General to found an apostolic school in that city. The petition was favorably received, and Father Louis Dubois, formerly Superior of of the Preparatory Seminary of Saint Flour, was placed at the head of the new work; but he was compelled by sickness to resign the direction. Father Dumotier, a man whose intelligent activity was well calculated to carry him through the painful labors of a beginning, was given him as an assistant. Father Bodin assigned to them four small outhouses adjoining the curacy which they utilized to the best advantage. The seminary was opened October 18, 1880; four students from Cerfroy were received but they did not persevere. Others came, even from Lorraine and Alsace, so that at the close of the year there were twenty students.

At the approach of the troubles which in 1881, threatened the existence of religious congregations throughout

France, it was decided to procure a house in a foreign land. Holland was chosen: the little kingdom which at that time offered, as it does to-day, an asylum and home to religious. Within the period of fifty years, fanatical intolerance has given place to bold liberalism, by favor of which Catholicity has developed in marvelous proportions.<sup>1</sup>

Father Louis Dubois therefore came to Holland in search of a location for the apostolic school.

He failed to find in the environs of Maastricht (Dutch Limburg) a suitable house for his design. In the midst of his perplexity, Providence inspired the Montens family to propose the house of Wernhoutsburg in North Brabant. This was an ancient post relay opposite the Dutch custom house, comprising a dwelling, two spacious out-houses, a park and land covered with heath. The house and several acres of land were purchased September 23, 1882.

The apostolic schools of Loos was then transferred to Wernhoutsburg and the inauguration took place on October eighteenth of the same year, 1882. The beginnings were laborious; the little colony was installed in the out-houses surrounding the centre building which faced the high road. Abandoned for so long a time, these old houses were haunted by rats,—importunate guests against which a battle had to be fought every night, in order to secure a few hours of sleep. But the students generously assisted the workmen in their labors and under the wise direction of Father Dumontier the buildings were soon made comfortable.

On May 29, 1883, St. Vincent's Seminary had just celebrated the Silver Jubilee of Father Dubois when, suddenly, towards six o'clock in the evening a fire broke out

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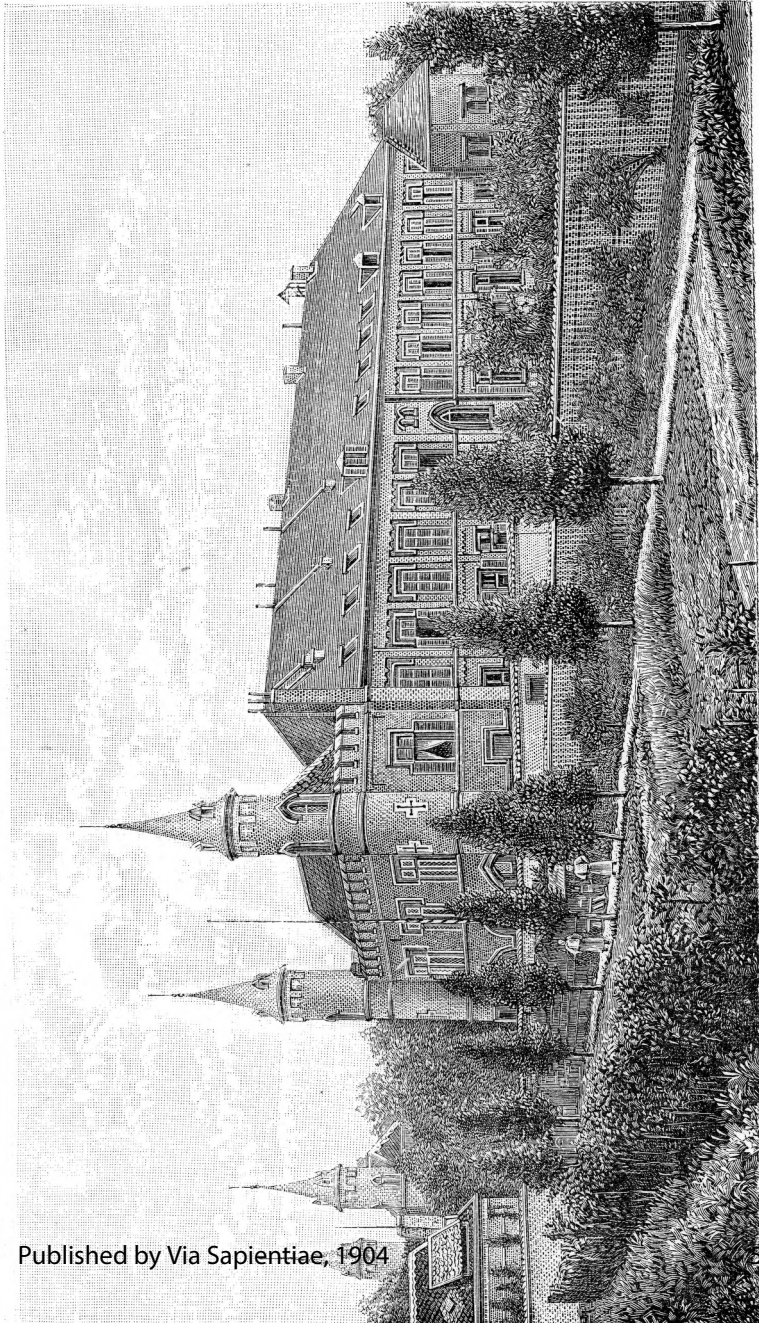
<sup>1</sup> Cf. Report of abbé Crouzil to the xxv Congress of Catholic lawyers held at Rennes in 1902.

in the barn near the buildings. The wind was blowing south east, that is, in the direction of the house: the Seminary was doomed! In this terrible moment, several miraculous medals were thrown into the heart of the fire; the wind changing, began to blow south west: the Seminary was saved! The witnesses of this scene delighted in attributing to the powerful intervention of Mary Immaculate, whose statue placed at the side of the barn was uninjured, this unhopd for presevation. Such a mark of the singular protection of the Powerful Virgin deserved to be commemorated; hence, every year the twenty-ninth of May is a day of thanksgiving for the apostolic school. On July 15, 1902, the statue of the Blessed Virgin in the centre of the recreation grounds was crowned, as a new mark of gratitude to Her who is so lovingly invoked under the title of "Our Lady of Wernhoutsburg."

During the summer of 1883 important improvements were set on foot at Wernhoutsburg. They raised the right wing of the seminary, which was formerly the same height as the opposite wing: this latter was so low that the recreation room which it contained was often under water. A basement and a lower story were constructed and, in 1884, the right wing was ready to receive professors and students.

The present chapel was completed in 1884 and blessed at that time by Father Jules Chevalier, Assistant of the Congregation of the Mission. All the buildings were finished about the year 1889, during the administration of Father Dumontier, successor of Father Dubois who died at the Mother-House in Paris, November 1889. In the year 1890 "Blessed Perboyre's Hall" was added for literary assemblies.

Under the presidency of Father Gracieux (1894-1903,) the apostolic school sheltered (1898) the first seminarians, the foundation stones of a new intern seminary, trans-



WERNHOUTSBURG, NEAR ZUNDERT (NORTH BRABANT, HOLLAND)  
ST VINCENT'S SEMINARY OF THE CONGREGATION OF THE MISSION (VINCENTIANS)





ferred in 1903 to Panningen—Helden (Dutch Limburg.)

St. Vincent's Seminary counts at present, March 1904, one hundred and thirteen students originally from Holland, France, Belgium, etc. During seven years they follow the course in French, and afterwards the secondary classic course. Enjoying the favor of the government, honored with the high esteem of Mgr. Schæpman, the illustrious Catholic delegate, who until his death manifested the greatest interest in the works of St. Vincent, the apostolic school, visibly blessed by God, is true to its mission. Since the year 1885, it sends annually, at their own request, a large number of students to the intern seminary of the Congregation of the Mission, from whence they set out to carry the light of faith and to labor for the salvation of souls in the ranks of the Sons of St. Vincent de Paul.

Holland, therefore, generously responds to the solicitude of our Superiors and to the sacrifices of numerous benefactors. On its hospitable soil the double Family of St. Vincent now has three houses: the apostolic school of Wernhoutsburg founded in 1882; the intern seminary of Panningen, 1903, and the establishment of the Daughters of Charity at Susteren in 1902.

While ruins are accumulating elsewhere, St. Vincent, towards whom the Catholics of the Netherlands profess a particular devotion, extends over them a special protection.

To the prayer of his Children of Wernhoutsburg who implore him to strengthen for ever a work so dear to him, he seems to reply in borrowing the French motto inscribed on the arms of the royal house of Orange-Nassau, which to-day presides over the destinies of Holland: *I will sustain.*

JOSEPH HAVET, C. M.

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## ITALY

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### LETTER OF THE SOVEREIGN PONTIFF, PIUS X.

Some Italian bishops addressed themselves to the Superior General to obtain Priests of the Mission for the direction of their seminaries. The Sovereign Pontiff expressed his satisfaction at finding the Superior General willing to comply with these requests as far as lies in his power. We append the honorable and most benevolent letter of His Holiness, PIUS X.

*To our dear Son, ANTHONY FIAT, Superior General of the Priests of the Mission.*

PIUS X., POPE.

Dear Son, Health and Apostolic Benediction.

The Congregation of the Mission of which you are the Superior General, has many claims on Our benevolence: it entertains loyal sentiments of attachment in Our regard; it strives generously to give to the clergy and to the faithful, especially by the integrity of a sacerdotal life, the example of good works; and, responding to the name in which it glories, it devotes itself to the missions, procuring their increase and their fruits by sending forth excellent laborers of the Gospel to the great profit of religion and of humanity. We are happy to render this testimony to you and to all the members of your Association, for from the zeal you manifest for the glory of God, there results for Us special and abundant subjects of joy.

You have caused Us much pleasure in making known that you will cheerfully supply the bishops of Italy with members of your Congregation to exercise in their seminaries either the office of directors, or the employment of professors. We express to you Our satisfaction on this

point which is of so great utility; and We doubt not that the members of your Congregation will acquire no less merit in this work of the seminaries than in the other laudable occupations in which they have hitherto been employed.

As a pledge of the favors of heaven, and as a mark of Our affection, we grant from Our heart in the Lord, to you and to all your Congregation, the apostolic benediction.

Given at Rome, at St. Peter's, May 23, 1904, the first of Our pontificate.

Pius X., Pope.

Text of this translation:

*Dilecto Filio Antonio Fiat, Moderatori Generali Sacerdotum a Missione.*

PIUS PP. X.

Dilecte Fili, salutem et apostolicam benedictionem.

Sodalitatem sacerdotum a Missione, cujus summum obtines magisterium, multa Nobis ad benevolentiam commendant. Est enim illi cohaerentium Nobiscum sensuum custodia sollers: eadem vehementer nititur exemplum bonorum operum, vitæ præsertim sacerdotalis integritate. et clericis impertire et laicis: tum etiam egregio, a quo nuncupari gaudet, nomini respondens, sacrarum expeditionum incremento fructuique studet, optimis assidue emissis Evangelii præconibus, cultusque religiosi et humani prolatis beneficiis. Hanc tibi laudem ceterisque e sodalitate universis gratulari libet enixe, quum e studio gloriæ divinæ, quo vobis apimus ardet, nec pauca hauserimus nec ea communia lætitiæ argumenta. Ipse vero per multam Nobis ad voluptatem significasti sodales a Missione libenter te Episcopis Italiæ suppeditaturum ut in sacris seminariis aut moderatorum officio aut doctorum munere fungantur. Gratam tibi voluntatem de præstantissimæ utilitatis consilio confitemur, nihilque putamus ambigendum non minora exitura sodalium tuorum in Seminariis excolendis promerita, quam in propositis antea coetui bonis assequendis fuere. Auspicem cœlestium gratiarum Nostræque dilectionis testem apostolicam benedictionem tibi et sodalitati universæ peramenter in Domino impartimus.

Datum Romæ apud S. Petrum die XXIII Maii. Anno MDCCCCIV, Pontificatus Nostri primo.

PIUS, PP. X.

*Letter from SR. LOUISE LEQUETTE, to Most Honored Mother KIEFFER.*

Rome, Bambino Gesù (House of the Infant Jesus), May 1, 1904.

We have returned from the Vatican, and my first thought and my first care are to come to you, Most Honored Mother, to tell you something of what, as you already know from experience, is felt, but cannot be expressed. With your kind permission, I wrote our Sister Vesca of Venice, where she was well known to our Holy Father when he was Patriarch of that city, to meet me in Rome, and in a first little audience which good Sister Guèze obtained for me the very day of my arrival in the city, I expressed to His Holiness the hope of seeing him again, accompanied by "Sister Rose of Venice". At that name, the countenance of the Holy Father beamed with pleasure, and with a benevolent smile, he said, as if doubting: *Ma, verra?* "Truly, will she come?" *Oh! come la vedro volentieri!* "Oh! I shall be pleased to see her." Sister arrived on Wednesday; I first accompanied her to the house of the Sovereign Pontiff's three sisters who knew nothing of her intended visit to Rome and for the space of an hour there was a reciprocal explosion of joy and delight.

At the mere name of this dear sister, and through the kindness of Mgr. Bressan, his private secretary, the Holy Father immediately granted a private audience to four of us, and the favor of assisting this morning at his Mass in the Hall of the Consistory and of receiving Holy Communion from his hands. — Yesterday, at the appointed hour, Mgr. Bressan introduced us into the business cabinet of His Holiness. Our Sister Vesca, of course, was at the head, and she cast herself at his feet with such respectful love, that the Holy Father was much affected, and with eyes filled with tears, he invited her to rise. After request-

ing each of us individually, to be seated around him, the august Pontiff with the most paternal and benevolent goodness conversed with us for nearly an hour.

Venice, naturally, was the first topic; His Holiness was much interested, and drew from Sister Vesca the little items of news which in her ingenuous but delicate simplicity she imparted. The Holy Father having asked her, smiling, who had procured her the happiness of coming to Rome, she designated me. I then said to His Holiness that I was happy to invite her, with the approbation of our Major Superiors in Paris, or rather at their request, for they felt it would be a satisfaction to his august person, and the sweetest pleasure to Sister. "Your Superiors are too good", replied His Holiness; "Oh! *Grazie, grazie*, Thanks, thanks!" Encouraged by such kindness, we requested the Holy Father to write his name on his own photograph which I forward with these lines. At my confiding petition, to give me the pen holder he had used that I might send it to you, the Holy Father gave it at once, warning me to be careful for there was ink in the pen ...

At different times, we asked for you, Most Honored Mother, and for our venerated Father General, special blessings proportioned to your needs and present distress; with the greatest benevolence and accompanied with a sigh which told us how well he understood all, the Holy Father gave the blessing. When we retired, he himself conducted us to the door, continuing to wave his hand repeating: *Grazie! grazie!* as long as we were in sight.

It is impossible to express, Most Honored Mother, what we felt in presence of such goodness and condescension,—it was that of a Saint, of a Father. This morning, the same sweet emotions at the Mass of the Sovereign Pontiff, and you may be sure, dear Mother, that the thought of you and of our Most Honored Father, was ever in our



mind! It may be that I shall have the happiness of telling you the rest in person, for a letter from our venerated Father has revived in me the desire I had renounced, but which I had mentioned to him, of accompanying our Seminary sisters to Paris for the retreat of the Ascension. As my mission is fulfilled here, I hope by the last of the week to return to Turin, and then begin the journey towards you, my good and venerated Mother.

SISTER LEQUETTE.

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## POLAND

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*Letter from REV. C. LEWANDOWSKI, Priest of the Mission.*

Cracow, House of Kleparz, 19; January 6, 1904.

Some information in regard to our works will doubtless be of interest to you.

Our Province of Poland, thank God, increases gradually in the number of its members and of its houses.

1. At KACZYKA, in Bukovine, we may say that there is a daily mission going on among the schismatics. There is much work to be done in this place where poverty reigns supreme; there is also abundant food for apostolic zeal. Our confrères are now engaged in building a handsome church at Kaczyka, where a miraculous statue of the Blessed Virgin is preserved and honored. We also have charge of the German colony.

2. BIALY KAMIEN is a parish situated near Leopold, capital of the kingdom of Galicia. The Sisters of Charity have a large property there and have erected a beautiful chapel.

3. THOMAS COELHO is our new residence at Brazil, near Curitiba (Parana). We can be of great service to the Pol-

ish colonists who for several months have been without a pastor. The Bishop of Curitiba desires our confrères to give missions in the other Polish colonies which for want of a priest are in great spiritual misery.

Our confrères have written that the same prelate would be happy to confide to them the spiritual care of another colony at LUCENA, near the great forests and uncultivated lands of Botokuda.

In the bishopric of TARNOW in Galicia, an establishment has been offered us. The Bishop, Mgr. Walega, is very kind to us; he will assist us to build a house and church; meanwhile, in a chapel, we can be of service to the clergy.

NEW HAVEN is in the diocese of Hartford, in the United States. Emigrants from Poland come to New York from whence they disperse in different directions; as there is a scarcity of priests to attend to their spiritual needs, the Bishop of the Hartford diocese invites us to assist these Polish laborers in New Haven.

In this house of Kleparz at Cracow, we have at present fifty inmates: sixteen priests, eleven clerics in philosophy, eleven pupils of the lower grade, and twelve coadjutor brothers.

Four of our priests are employed in giving missions; three serve the hospitals; two are engaged in giving religious instruction in the public schools; one fills the office of vicar in the neighboring parish church, Kleparz; five are employed as professors with our young students, and one is their director.

Besides this, we hear confessions in our church and, when requested, in other churches; we have also duties in the houses of the Sisters of Charity: confessions of the sisters, and the direction of various associations of piety.

CESLAS LEWANDOWSKI, C. M.

Details relative to the establishment of THOMAS COELHO above mentioned:

Parana, Colony Thomas Coelho, 1903.

To the announcement of our arrival sent by Father Bayer, Superior of this establishment, I will add a few details. The Bishop expresses his satisfaction at our coming here to assist the poor Poles, and we ourselves are very happy to do so. We have more than four thousand Poles in our colony of Thomas Coelho, and there are two churches.

Our dwelling is small, but commodious enough; however, they think of enlarging it. Thus, in the midst of the Poles we are in Poland itself. The climate is excellent and most healthy. Our people are in great joy, they wept with delight at our arrival and are prodigal of little presents to us.

Our colony is about twenty kilometres from Curitiba; two weeks ago Father Dehaene, Visitor of the Province of Brazil, made the visitation of the house of Curitiba, whence he came to bid us welcome.

I must add that our voyage to France and our stay in Paris will be ever fresh in our memory; above all, on account of the edification we received, from the exact observance of the Rules, the simplicity and charity of all our confrères, and particularly the kindness of the Superior General. We found in the houses of our confrères in Brazil the same simplicity, the same spirit; we were everywhere received as Sons of the same Father. At Rio de Janeiro, Father Frechet with a servant came down to our vessel; Father Clavelin is also a model of simplicity and affability, a true Son of St. Vincent: Father Deschand at Curitiba is universally esteemed.

The Bishop offers us a new house in the province of

Parana; this is the colony *Lucena* which is large,—Poles are mingled with the Brazilians.

HUGUES DYLLA, C. M.

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## TURKEY IN EUROPE

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### MACEDONIA <sup>1</sup>

*Report of REV. EMILE CAZOT, Priest of the Mission, Superior of the Catholic Bulgarian Seminary of Zeitenlik, near Salonica, Turkey.*

Zeitenlik, January 10, 1904.

The year just closed was momentous for Macedonia: the attack on Salonica and the suppression that followed; the fear entertained of a massacre by the Turks, of the Bulgarians and even of all the Christians; the insurrection in all the countries; Bulgarian villages destroyed by fire,—all this certainly, was not of a nature to insure tranquillity and prosperity in Macedonia.

Thank God we have not been molested. But after the attack on Salonica we had to submit to a strict search on the part of the police to be assured that our children had no dynamite. The affair, however, passed off as quietly as possible. Then, in September we apprehended an explosion of Mussulman fanaticism which would have been followed by massacres: and as all our children are Bulgarians, we were obliged to take measures of security.

On the other hand, our works have had nothing to suffer from the exarchists; they had other matters to engage their attention; and if they had injured us, they

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<sup>1</sup> See in the *Bulletin de l'Œuvre des écoles d'Orient*, details of the "Situation of Macedonia," numbers of September and November, 1903.

(Note of the *Annals*).

would have proved very ungrateful for we have done everything for them. During the troubles at Salonica, when the Europeans themselves would have no Bulgarians in their service, and when the latter were without employment, we visited them almost every day and supplied their wants. We made many journeys to the Turkish authorities to procure the release of those confined, and while avoiding all that would compromise us, we nevertheless, rendered them so many good offices, that we were almost objects of suspicion with the European colony.

Our confrères of Monastir and the Sisters of Charity acted in like manner: hastening among the first, although they had so little to dispose of, to relieve the sufferings caused by the burning of the villages of the vilayet of Monastir. It is to be regretted that Catholic charity could not do more for these poor people. For while Russia and Bulgaria came generously to the aid of the distressed, while England sent them more than one hundred twenty thousand dollars, we had but a limited sum to distribute. It is fortunate however, for Catholic influence in Macedonia, that we were the first to begin the good work, and, moreover, that the English benevolent Committee applied to us and to the Sisters of Charity, to dispense the succor it provided; this Committee has asked Sisters for the ambulance of Castoria, and that of Monastir has been confided to them.

In the midst of these sad events we continued our works as usual; I shall present these briefly to your consideration.

1. *Seminary of Zeitenlik*.— The Seminary of Zeitenlik is our principal work,— the work by excellence to which we devote constant solicitude, for we shall have no true Catholics in our mission unless we have priests according to the heart of God. Our Catholics are such only in

**MAP  
OF  
TURKEY IN EUROPE  
AND OF THE  
BALKAN STATES.**

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## TURKEY IN EUROPE

### AND IN THE STATES OF THE BALKAN PENINSULA

**HISTORY.**—Turkey, within the limits imposed by the treaty of San Stefano and the Congress of Berlin (1878) has, in Europe, an area of 125,000 square kilometres; the population is about 3,200,000. Constantinople is the capital.

*Coin:* The Turkish livre, valued at 22 francs, 69; the piastre equal to about 22 centimes.

**DIVISIONS.**—Turkey in Europe, contains besides the district of Constantinople, six vilayets governed by *valis*: Adrianople (Thrace); Salonica (Macedonia); Bitolia or Monastir and Prisrend (Albania and Macedonia); Janina (Epirus and Thessaly); Djezaïr (Archipelago and Rhodes); Cryt (Crete).—An apostolic delegate resides at Constantinople. The various rites have their patriarchs and bishops in the principal cities:—Durazzo, Scopia or Uskub, Scutari of Albania, etc.

Around Turkey in Europe there are various kingdoms:

**ROUMANIA** which in 1831 took the place of the United Principalities of Moldavia and Walachia; Bukharest, an archbishopric, is the capital; the principal cities: Jessi, a bishopric, and Calats.

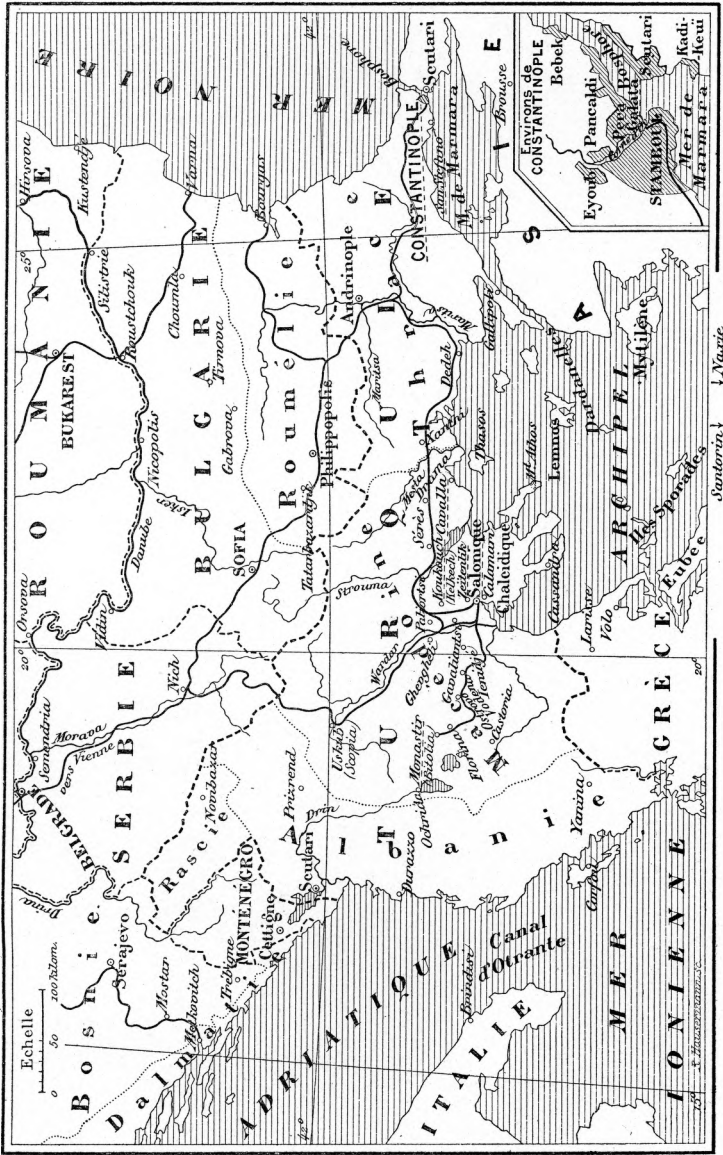
**SERVIA**, set free by the treaty of Berlin (1878), was erected into a kingdom in 1882. The capital is Belgrade, a bishopric; the principal cities: Nich and Sémendria.

**BULGARIA**, an ancient province of Turkey in Europe, organized as an hereditary principality under the dominion of the Sublime-Porte by the treaty of Berlin (1878), separated in 1885 from Eastern Roumalia. Sofia is the capital; the principal cities are Philippopoli, an apostolic vicariate; Nicopoli, a bishopric, residence at Roustchouk; Tirnovo, Varna.

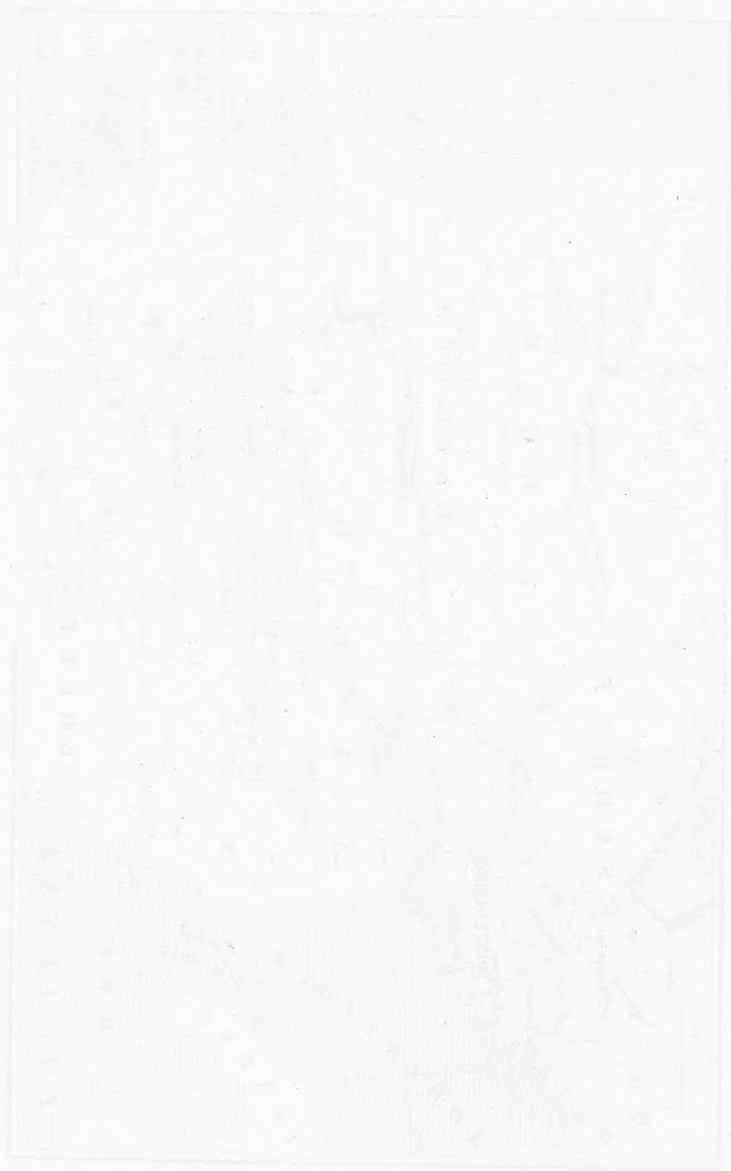
**MONTENEGRO**, a small state having the rank of a principality. The capital is Cettigné; at Antivari there is an archbishopric.

**GREECE** or the Hellenic kingdom (1833) has Athens for its capital. There are archbishoprics at Athens, Corfou, and Naxos; bishoprics at Zanté, Santorin, Syra, Tynos (and Chio, Asia). *Coin:* the drachm (100 lepta) equal to one franc.

**PRESENT ESTABLISHMENTS OF THE CONGREGATION OF THE MISSION:** In *Turkey*, at Constantinople, Bébek, Salonica, Monastir, Cavalla, Zeitenlik; in *Greece*: at Santorin.—For the ESTABLISHMENTS OF THE DAUGHTERS OF CHARITY, see *Annales des Dames de la Charité*.



MAP OF TURKEY IN EUROPE AND THE BALKAN STATES (1904)



name, colossal ignorance being their predominant characteristic. To gain any fruit, we must place among them a good priest who will follow their mode of life. Besides, even in the most Christian and truly Catholic countries, what will remain of Christianity if the day should come when they will be deprived of a priest or have one who is ignorant and without zeal? On the other hand, it is laborious and up-hill work. In Macedonia, the sacerdotal career is rather an object of contempt, for there is scarcely a pope who knows how to secure esteem; besides, self-interest, here as elsewhere, is a powerful motor, and the priestly career is not lucrative. In fine, children when they come to us, are void of education, of instruction, therefore time and great efforts are required to foster in them the seeds of piety and the idea of a vocation to the priesthood!

However, the past year brought us blessings on this point: we have had the consolation of seeing three of our students take the ecclesiastical habit at the conclusion of their course. At present we have in our seminary eight clerics wearing the cassock, three among them have already completed their theological studies; we have forty-one little seminarians in the preparatory course and eight apprentices to various trades.

May our Lord vouchsafe to raise up among our students many vocations to the priesthood to labor for the religious regeneration of Macedonia.

The priests who have gone from our seminary live in common with the Missionaries in our residences at Couch, Ghevgheli, and Enidje. Another is at Salonica where we opened a school and a chapel last year.

These young priests who have been ordained three or four years, give us every satisfaction; they conduct themselves with propriety; they are pious and are tolerably exact to the rule of life traced out for them; and they are

zealous in their work. Those at Coucouch and Ghevgheli are engaged exclusively with the school, too exclusively if I dare say so; for priests with their education could do more important work, particularly in a country wherein there are only ignorant popes.

The priest who has been at Coucouch nearly three years, has not yet sung High Mass nor officiated, although this is his earnest desire. They say the feelings of the popes must be considered.

The young priests at Salonica, although employed in the school, are charged with parochial duties, and all goes on well.

All these young priests have but a trifling salary, about thirty dollars a year: With their honoraries for Masses the sum amounts to a little more than a hundred dollars. In our residences they pay over fifty dollars for board, so that very little remains for their support, and yet some of these have to assist their families. This year, to encourage them, I promised each twenty-four dollars. But if I was able to do this once, I cannot promise the same in the future. The matter is a little painful, in regard to the future of the mission.

2. *Our Residences in the Interior.*— When the first priests left our seminary, we determined to open residences in important centres of the interior, where we could be able to place these young priests that they might be trained to their functions by the missionaries, and find in a community life a safeguard for their virtue, for all is not gained in having priests, but it is necessary to insure their perseverance, particularly in a country where ecclesiastical celibacy is unknown. Hence, we had different centres in which the presence of a missionary was strictly necessary.

Our first residence was at Coucouch, where we have been four years. There are from two to four hundred

Catholic families there and it is the dwelling place of His Grace, Mgr. Scianow. A house of the Sisters of Charity has been established there since 1885; there are Catholic villages all around.

We placed at Coucouch our first two young priests with a Missionary; the latter directs the boys' school numbering more than one hundred and fifty pupils; he also directs the little orphanage of the Sisters of Charity which shelters twenty orphan boys, and every week on Saturday and Sunday he instructs the people of the neighboring villages. In turn he visits all the Catholic villages, inspects the schools, pays the professors, teaches catechism, preaches, and hears confessions.

In the house of the sisters there are seven sisters and two undermistresses; they have one hundred and fifty pupils; in the girls' asylum there are forty-three orphans. Daily, numerous patients come to the dispensary and the sisters go to the villages to see the sick and attend to the cleanliness of the churches. In these calamitous times they have been a providence to the poor of Coucouch.

At Ghevgheli, we have also a residence, founded in September of 1901. The authorization which first allowed us to open a school having been withdrawn, it was with considerable difficulty we succeeded in having it renewed. It was only in March 1903 that we could re-open our schools. Thank God! these are doing well. The boys' school directed by the Missionary, assisted by a young Bulgarian priest, has more than sixty pupils, and the girls' school under the charge of the Eucharistic Sisters, has a much larger number.

Here also the Missionary, Father Joseph Alloatti, preaches in the neighboring villages, and besides this, he has the direction of the Eucharistic Sisters of whom he is the founder.

These Sisters number about eighteen; their mother-

house is at Paliortsi, a village adjacent to Ghevgheli; in this village they have also an orphan asylum of twenty-five girls and a small shcool; moreover, they have a school of thirty children in the village of Bozdontsi, besides that of Ghevgheli, above alluded to. They have just commenced a small agricultural orphanage with six boys from the asylum at Coucouch.

It was only in last April that I was able to found a residence in Enidje, an important centre fifty kilometres from Salonica. I had long desired to effect this, but resources and subjects were wanting.

Our establishment at Enidje has been favorably regarded; our relations with the Turkish authorities or with dissenters are most amiable. We at once set to work to renovate the old school house and this we did from top to bottom, for it was almost a ruin. Formerly the number of pupils in attendance was twenty or thirty, now we have over one hundred. It is our desire to engage religious women for the girls' school, and to visit the sick and the poor.

Our presence among the people of these different localities, and our visits to the villages have produced the best results in strengthening attachment to the faith. We encourage the people, take an interest in their affairs, and defend them when occasion requires it; we have successfully interfered in their behalf with the Turkish authorities in these unfortunate times. His Grace, Mgr. Scianow, has also rendered them service in this respect.

This year, in consequence of the troubles in Macedonia, fourteen villages embraced Catholicity. Poor Catholics, it is true, faith had not much to do with their conversion; but at least, it is a soil upon which we shall be able to work. I visited many of these villages about the feast of Christmas to hear confessions and I found the people well disposed. It is a pity that we have not resources to employ teachers for their schools, this would be the means



of making them true Catholics. Touched by their good dispositions, I imposed on myself the sacrifice of paying the professor for a large village of two hundred houses, but this was all that I could do. We shall try to visit them often to supply for the deficiency.

3. *Divers Works.*—While waiting for educated priests, we try to do all that we can for the popes who serve the villages,—poor priests without education or instruction. In February, 1903, according to custom, we gave them a retreat at Zeitenlik. These retreats are a heavy charge for us; not only must we support the popes for the time, but we also pay their way coming and going. We do not hesitate to do this, for it is the only means of improving these priests, of teaching them what is essential to the ministry, and of keeping them in the Catholic faith.

To all these popes we give honoraries of Masses for every day in the year; this, with what their labor brings them and their meagre perquisites, is their only means of support. All this is a great anxiety for us.

This year we finished the episcopal residence of Bishop Scianow at Salonica. It was commenced in 1892, but was left incomplete, and was a disgrace to Catholicity. It is now truly a suitable episcopal mansion with a chapel and a school attached for the Bulgarian Catholics of Salonica.

Alas! there is still a church to be constructed: the foundations were laid ten years ago. But we would require forty or fifty thousand francs. May divine Providence enable us soon to complete this work for the honor of Catholicity at Salonica!

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## CHINA

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### PEKIN

In *les Missions catholiques*, May 27, 1904, we read :

As we go to press, we receive a few lines from Mgr. Favier. Aware of the deep veneration in which the illustrious Bishop of Pekin is held by our readers, we eagerly publish this letter, most consoling, although so brief.

*Letter from MGR. FAVIER, Vicar Apostolic.*

Pekin, April 17, 1904.

My infirm condition deprives me of the pleasure of writing you a long letter, as I would wish to do. Pardon me.

Our seven Missionaries and our six thousand Christians, massacred in 1900, are obtaining for us an unprecedented success. Last year, we had five thousand seven hundred adult baptisms, this year, I do not think that I exaggerate in estimating the number at nine or ten thousand.

Our beloved victims have, moreover, secured for us, despite untoward events, an undisturbed peace; so visibly has our good God protected us, both in 1900 and since those frightful massacres, that gratitude compels us to entrust our future entirely to His mercy.

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### NORTH KIANG-SI

*Letter from MGR. FERRANT, to REV. JOSEPH M. ANGELI, at Paris.*

Kiu-Kiang, March 7, 1904.

On my return from a long Confirmation tour, I found awaiting me your letters of December twentieth and January twenty-third. In the former, you announced the

death of the Baroness de Gargan. Needless to tell you how deeply I was grieved by this sad news; the blow seems to reach my inmost soul. I am of the number of those most indebted to this incomparable benefactress, who has been my visible Providence during the five years that I have spent in Kiang-Si, and her princely generosity has enabled me to lay the foundation of more than one work of the highest importance. I shall ever regard the interest of this pious lady in my works as one of the greatest favors attending the outset of my episcopal ministry. I feel assured that our good God has already bestowed upon her the heavenly recompense of her boundless charity. How many souls owe their salvation to her almsgiving! This does not prevent me from praying and having suffrages offered for her precious soul: I have asked three Masses of each of our priests, but I shall not limit myself to these; we are too much indebted to this exceptional benefactress.

My pastoral visit, of more than four months, was extended to our most remote districts. What a consolation I found in the good dispositions of our neophytes! How sweet the joy I experienced throughout my tour!—My journey, however, was made at the peril of my life. Those skilled in schemes of secret societies were on my track, to hasten my departure to another world, and, without a series of circumstances evidently providential, I must have fallen into the hands of a band of two thousand of these wretches. I was not worthy to lay down my life for my sheep!... May I, at least, by striving to lead a more holy life and by laboring zealously for the salvation of souls, merit the grace of a happy death!

So far, notwithstanding the Russo-Japanese war, there is no disturbance in our missions.

† P. FERRANT.

# EAST KIANG-SI

*Letter from MGR. VIC, Vicar Apostolic, to Rev.  
FRANCIS GATTRINGER, Priest of the Mission, at Gratz.*

Fou-Tcheou, February 14, 1904.

I most gladly avail myself of the enforced rest of the Chinese year to write you. I can send you to-day a long-promised souvenir, the photograph of the tomb of our dear Edward<sup>1</sup>. The letters are very legible, Father Delieux having been careful to deepen them before taking the picture of the grave. You will translate the epitaph for your devoted mother. I have added the photograph of the orphanage of Kien-Tehang. We have there now, at the Si-men, about three hundred paces from the small cabin where you must once have visited your dear Edward, some valuable property and a fine assemblage of works, minus the church, which has not yet been built. After God, we owe most of these blessings to Father Edward, who had so large a share in securing to us the acquisition of the property, which cost him his life.

We are taking advantage of the great calm which we enjoy at present. Our buildings have not gone up as rapidly as we could desire. Prices have risen considerably and the piastre has been reduced in value; it is only equal to seven hundred sapees, and is likely to fall still lower. We have rebuilt the preparatory seminary at Tsi-Tou, upon the ruins of the old establishment, but greatly enlarged. The boys have just been transferred to this place where they are under the direction of the worthy priest, Lieu.

As you saw in our necrology, we had the grief to lose our good Father Ly, at the end of June. He suffered for

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<sup>1</sup> Rev. Edward Gattringer, brother of Rev. Francis Gattringer, was also a Missionary in China.

three weeks from a violent attack of dysentery which could not be checked. He is buried beside Father Edward at Kiou-Tou, where I had recently appointed him pastor. In him we mourn the loss of a true priest. The four confrères who came to us this year have but relatively increased our number of Missionaries able for duty, as we have so many invalids.

All our works have been reorganized at Ki-Ngan. Three Little Brothers of Mary were expected there before the Chinese year, to open a French school. We hope to be able to build a residence, after the European style, in the city of Kan-Tcheou.

There have been some local disturbances in the two adjoining vicariates. Father Verrières had a narrow escape from Sin-foug, where he was pursued by malefactors or insurgents. About nine miles from Ling-Kiang, Mgr. Ferrant had to deplore the massacre of three neophytes, and one hundred and twenty Christian families pillaged by the members of a society who in their audacity assault both soldiers and satellites; these are the Lan-lien-houei, Society of the Blue Nénuphar. All this, lest we should forget that we are in China.

It easy to trace in every direction a decided movement towards conversions. Our spiritual harvest is most consoling. Latest accounts report more than ten thousand adult baptisms in our seven vicariates; of this number five thousand, six hundred were recorded at Peking.

† C. VIC.

## TCHE-KIANG

### SEMINARY FOR YOUNG EUROPEAN MISSIONARIES.

Mgr. Reynaud, Lazarist, Vicar Apostolic writes from Ning-Po to the Director of *les Missions catholiques* :

I have already told you about our large college of Ning-Po. To day I wish to acquaint you with a new work, a house of training, a novitiate for those called to labor in our missions of China. This is a measure most promising in its results whilst it responds to a great need.

After the novitiate the young students follow the entire course of the ecclesiastical seminaries, varied with studies of the sciences and languages, especially the Chinese. In all these, as well as in the acquisition of piety, every facility is afforded them. They are, moreover, drilled upon the battlefield whereon they are one day to combat. Thus they are furnished with the means of acquiring a knowledge of the manners, the language, the characteristics, of the country. They will learn from the experience of others, while all that they see, all that they hear will, as it were, inure them to the difficulties which they must encounter in the exercise of the ministry. In fine, it appears to me that this local training is the mould by excellence in which to form good Missionaries. They are made to order, if we may so express it: they are fashioned according to the measure, and with a view to the wants of the country. They are not, on the very day after their ordination, forced like conscripts to take their places upon the battlefield; they are not thoroughly awakened by surprise, like those suddenly transported from Europe. They have no need of being drilled, nor of casting about them for the weapons indispensable for the warfare in which they must engage. No, fully equipped, they are ready for the apostolic struggle. They are almost veterans.



It is my privilege to give them hospitality. They form in my vicariate a sort of delightful oasis, abounding in life and hope: a true source of benediction. How the Guardian Angels of the poor pagans must rejoice to see these young plants thrive, knowing that they are destined to become large trees abounding in flowers and fruits of salvation! Permit me to recommend to your prayers this work, so long desired, so rich in promise. It is but a cradle. But how many desires and anticipations are centred in it! *Quis, putas, puer iste erit?*

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## PERSIA

*Letter from Rev. A. BOUCAYS, Priest of the Mission, to  
Very Rev. A. FIAT, Superior General.*

Khosrova, March 22, 1904.

On the fourteenth of the present month, one of the Daughters of Charity, Sister Rose Vidal was leaving for France. As, on the eve of her arrival at Khosrova, the head of the American mission at Ourmiah had been assassinated on the road from Khoy, over which she would be obliged to pass, I thought it might be well to take some precautions. Having consulted my confrères, I appointed Father Raphael Nebieridze to accompany her as far as the Russian frontier, giving them as escort two cavaliers fully armed.

On her arrival in Russia she was kindly welcomed by our allies; they would not allow her to travel in a *troy-Ka* (a sort of car drawn by four horses), but they furnished her with a very comfortable carriage, saying that it would be a shame for Russia not to provide traveling conveniences for the sister of those who are caring for their wounded soldiers in the war with Japan. If this enthusi-

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asm is not checked, this good Sister of Charity may find herself borne in triumph before she gets out of the Russian Empire. An orphan girl is making the journey with her; wishing to honor her, the Russians placed this child in an elegant parlor with servants to wait upon her. This time, in passing through Russia, the Sister of Charity need not lay aside her cornette.

Mgr. Lesné will not fail to pay us a visit as he returns from Ispahan.

A. BOUCAYS.

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## SYRIA

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### ANTOURA

SILVER JUBILEE IN HONOR OF REV. A. SALIÈGE,  
SUPERIOR, AT THE COLLEGE OF ANTOURA.

Antoura, May 13, 1904.

May first was a day of festivity for our college. Indeed, we were celebrating the twenty-fifth anniversary of the Reverend Superior of Syria. Having used the word "festivity," I hasten to explain that it was simply a family feast. Who among us, sons of France, could enjoy a noisy festivity with external pomp, when so many hearts are overwhelmed with sadness?

Two weeks previous to the date of this anniversary, our Reverend Superior had decided, urged by humility, that there should be no notice taken of the occasion, when suddenly, the French Consul informed us of his great desire to have a grand celebration at which he himself would preside. His Beatitude, the Maronite Patriarch, we were notified, shared these sentiments. The Count of

Sercey would avail himself of the opportunity to express, in the name of all, the gratitude due to Father Saliège, and to honor France in her sons; His Beatitude claimed as his own the right to set forth the work of the Latin Missionaries, and to publish far and near the immense good which had been accomplished by the members of the Congregation.

Contrary to our desire, we were threatened with personal manifestations and public festivities. It seemed most prudent to make a compromise, and, without opposing the friendly intentions of the Consul and the Patriarch, to arrange a very unobtrusive program for our celebration.

To honor our guests the house was decorated, but not elaborately. After the Latin Mass in the morning, His Beatitude offered the Holy Sacrifice according to the Maronite ritual; then all assembled in the large hall where our students were to present their congratulations to the Reverend Superior. They acquitted themselves in the best manner possible, so that all present could appreciate the excellence of the method pursued in our college. The weather was most unfavorable. Notwithstanding that the rain pouring down in torrents, rendered the mountain almost impassable, quite a number of our former students participated in the ceremonies of the day. Among those who occupied seats on the stage, besides the Reverend Superior, the Patriarch, the Consul General of France, and several members of the Consulate, there were also Mgr. Nejem, many priests and dignitaries of the Patriarchate, Rev. Father Cattin, S. J., rector of the University of Beyrout, the kaïmacam of Jounieh, the mudir of Zouk, and many sheiks, important members of the Khazen family.

The Consul and the Patriarch both addressed the audience twice, testifying their deep sympathy for the Sons of St. Vincent de Paul and the entire confidence which they repose in them. One in the name of France, the other

speaking for the Maronite people expressed heartfelt thanks and sincere appreciation of the services rendered by our Jubilarian, and highly extolled the zealous efforts of twenty-five years. It was a special joy for us to hear the Patriarch declare his undying love for France, whilst he cherishes the hope to see her old reputation restored, entitling her to honor and gratitude from all.

A. RAMADE, C. M.

A journal of Father Saliège's native city, Mauriac (Cantal), received from Syria and published some verses composed by one of the professors of the colleges of Antoura and read in presence of the honorable assembly, on May first.

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# NORTH AMERICA

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UNITED STATES

NEW YORK

The Editor of the *Annals* most willingly complies with the subjoined request to publish the accompanying Brief:

SOCIETY OF THE PROPAGATION OF THE FAITH.

New York City, 627 Lexington Ave.

June 30, 1904.

Dear Sir: —

Will you be kind enough to insert the enclosed letter of Our Holy Father in some next issue of your valuable publication.

With anticipated thanks and best wishes, I am,

Very sincerely yours,

J. FRERI,

Gen'l. Dir.

**BRIEF**  
OF  
OUR HOLY FATHER, POPE PIUS X.,  
BY WHICH THE SOCIETY FOR THE  
PROPAGATION OF THE FAITH  
IS ENCOURAGED AND COMMENDED, AND BY WHICH  
THE FEAST OF  
**SAINT FRANCIS XAVIER,**  
PATRON OF THE SOCIETY,  
IS RAISED TO THE RITE OF A DOUBLE MAJOR  
FOR THE UNIVERSAL CHURCH.

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**PIUS X., POPE**

*For a perpetual remembrance.*

Raised to the Apostolic Office and placed by an act of the Divine clemency at the very head of the Christian Priesthood, We have taken upon ourselves a Guardianship which goes far beyond the limits of Our Church of Rome. For, when He was about to leave this earth, Christ commanded the Apostles and among them all especially Peter—whom he wished to be more illustrious than the others not only by reason of his dignity but by his zeal for the heavenly glory—to teach all nations and to carry the salutary preaching of the Gospel to the most remote and uncivilized parts of the world. Obeying, therefore, the Divine Commands and following the glorious examples of Our predecessors, We feel that it is most consistent with Our office that Our favor and Our entire good will should be given to every means conducive to the spreading of the light of the Gospel and to the widening of the limits of the Church.



In the very first rank, both by its usefulness and its works, stands the Society called THE PROPAGATION OF THE FAITH, worthy of the highest praise. This work among men seems to have been born of a wholly Divine inspiration, for it is certainly in the Providence of God that the people of the Church who did not receive the commission to preach the doctrine of Christ should aid, nevertheless, by their alms and their prayers the preachers of the Gospel. In this way, therefore, the love of Christ the Redeemer stirring the hearts of some excellent men inspired them to unite in a Society the faithful of all peoples and all nations, who would contribute from their resources to the sending of missionaries, who would come to the aid of these dispensers of holy things by uniting in prayers for them and thus obtain the object of their desires, namely: the progress of the Kingdom of God on earth. It is evident to all that such an association has deserved the highest praise in the wide spreading of the Christian faith. If the messengers of Catholic doctrine are able to reach out to the most distant lands and the most barbarous peoples, it is to the generosity of this noble Society that credit must be given. Through it, salvation began for numberless peoples; through it, souls were prepared for those excellent fruits whose price he alone can appreciate who knows the value of the blood shed by Christ. Through it, contrary to what might have been expected from the disunited efforts of men, was marvelously carried out the command to make known the Gospel. Deeply conscious of the merits of this illustrious Society, We have always been greatly interested in it and have always helped it as far as Our humble resources would permit, always most anxious to do even more if, with the grace of God, it were within Our power.

Now since the bounty of the omnipotent God has conferred upon Us the power of dispensing from the Chair of

Peter spiritual favors, We are unwilling to allow this occasion to pass without paying to the association which We commend a special mark of Our good will. Wherefore, in virtue of Our apostolic authority and by these letters, We absolve and declare absolved from all excommunication, suspension and interdict, and all ecclesiastical penalties, if they have incurred any, all and each in whose favor these Our letters are given. And in order that to the external helps given to the Society there may be added also protection and grace from on high, We have chosen ST. FRANCIS XAVIER as the heavenly Patron of the same and We wish that to him be given all the honors paid to heavenly Patrons. Moreover, that the veneration paid to him may be further increased and that additional honors offered by the liturgy may enhance his glory still more among men, We raise his feast to the rite of a double major, conformable to the rubrics, for the Universal Church.

There is indeed, between this Saint and the SOCIETY FOR THE PROPAGATION OF THE FAITH a peculiar and personal relationship. For Francis labored during his life so zealously and with such great success to fill the hearts of people with Christian truths as to appear to have been a chosen instrument of Divine Providence as were the Apostles themselves.

Wherefore, We are filled with the firm hope that this most noble association will grow in strength day by day under the intercession of Francis and that before long by the abundance of its fruits, the number of its associates, the liberality and the zeal of those who contribute their alms, it will prove to be true this sublime and striking fact, that, as Christ established His Church, in which there is salvation for all who believe, so God in His own designs brought forth the SOCIETY FOR THE PROPAGATION OF THE FAITH to make the Gospel light shine before those who do not yet believe.

Doubtless the generous efforts of individual Catholics will contribute a great deal to this result even though they act independently. No more profitable means can be used, however, than the formation of bands of ten associates among Catholics according to the very wise methods already in vogue in the Society. For the less we unite our efforts, the less result there will be; on the contrary, when we combine and organize our forces our strength is most powerful. To act as individuals, We say, is good, but to act united with others is to act as we ought to do. May Christ, who has saved and regenerated the human race, protect this His Society by His grace and help, since it is its aim to spread His Most Holy Name. Yes, we are redeemed not with silver or gold, but with the precious blood of the Son of God, and it is our first duty to secure His help by our unceasing prayers.

This We order and command, as We decree that these present letters be binding, valid and effective, and that they acquire and obtain their full and entire effect and in all points be fully available to those to whom it belongs or shall in future belong, and that judgments and definitions be given according to these aforesaid by every judge holding ordinary or delegated power; and We declare null and of no effect any attempt to the contrary, by whomsoever, with what authority soever, knowingly or in ignorance, it be made, all constitutions, apostolic ordinances, or any other notwithstanding. Also it is Our wish that to copies of these present letters, printed or otherwise, subscribed by the hand of a public notary and bearing the seal of some person constituted a dignitary in the Church, the same credence be given as would be accorded to these present letters if they were produced and shown.

Given at Rome, at St. Peter's, under the Fisherman's

ring, the 25th day of March, 1904, in the First Year of Our Pontificate.

[SEAL] Aloysius Cardinal MACCHI.

IMPRIMATUR: JUNE 4th, 1904.

† JOHN M. FARLEY,

*Archbishop of New York.*

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## MISSOURI

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### ST. LOUIS

We shall with much pleasure publish a historical notice on each of the establishments in the United States, as we have already done, for those of Austria (*Annals*, Vols. VIII. and IX.) We commence with the Seminary of St. Louis (Missouri).

St. Louis, on the Mississippi near its confluence with the Missouri, is one of the most important industrial and commercial centres in the United States. This city was founded in 1764, by the French from Louisiana. The population, scarcely numbering one thousand in 1800, has increased to three hundred and fifty thousand. It is the seat of an archbishopric.

The Congregation of the Mission directs the Seminary and the Parish of St. Vincent de Paul. On the former we have received the subjoined interesting notice:

KENRICK SEMINARY, CASS AVENUE, ST. LOUIS.

As he looks about him on descending from the tramway the visitor is favorably impressed by the view which is presented by the groups of brick buildings separated from the Avenue by a neat and well-kept lawn. Whilst there is no comparison in the structure before us with the grandeur of other American Seminaries, for example those of New York, Rochester, etc., yet, in its unpretentious simplicity

Kenrick Seminary makes a very fair appearance. It would seem however that, in this New World, still in its youth, this edifice might be termed an archæological specimen: imagine, it counts fifty years of existence! In this country fifty years takes us back almost to the pre-historic period.

To narrate, even in a brief and rapid sketch, the past of the Kenrick Seminary might to some appear presumptuous, for, as yet, can it really boast of having a history? At eleven years of age—the Seminary only records eleven years—life is but a series of joys, and it is only sorrow that bears repetition. It cannot be denied that the origin of this establishment ranks it among the heroic ages, since it may be traced back in a direct line through St. Vincent's Seminary at Cape Girardeau, and St. Mary's Seminary of the Barrens, to the arrival of Father de Andreis and his companions in St. Louis. This fact alone suffices to show the silent but active and effectual agency which the Seminary has exerted in the religious development of the West.

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"Mgr. Du Bourg having established at St. Louis <sup>1</sup> a college and several day schools, had with him some young students who were teaching in the college, while continuing at the same time their ecclesiastical course. Father de Andreis was appointed their Superior, Director, and Professor of Theology and the Sacred Sciences. <sup>2</sup>"—In these lines written by Bishop Rosati we recognize the origin of the Seminary of St. Louis.

At the time of the death of Father de Andreis, St. Mary's Seminary of the Barrens was in full progress; that

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<sup>1</sup> About 1818.

<sup>2</sup> *Autograph Notice on the Rev. Felix de Andreis*, by Bishop Rosati (Archives of St. Vincent's Church, St. Louis.)

of St. Louis became a part of it and thenceforward the two had but one history.

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A few months after his arrival in St. Louis, aware of the desire of Mgr. Du Bourg, Bishop of New Orleans, and conformably to the advice of Bishop Flaget;<sup>1</sup> yielding also to the earnest solicitations of the Catholic colony in Perry County, Missouri, Father de Andreis sent Father Rosati with his companions to the Barrens.<sup>2</sup> Thus in the autumn of 1818, was founded St. Mary's Seminary, an humble beginning indeed, for it was quite simple in its architecture—a log cabin measuring about twenty-five feet by twenty. However, with its four priests, four students, three postulants, and one coadjutor brother, that cabin was none the less truly an ecclesiastical seminary.

A second edifice of more ample proportions soon replaced the primitive hut, and within its walls, besides the intern seminary and the scholasticate of the Congregation, were also to be established the diocesan Seminary, transferred from St. Louis, and a college (1823). Was the result, to be attributed to the selection of so beautiful a locality, to the attractive and hospitable aspect of the new structure, to the favorable impression that had been made upon the people, or to the ready sympathy and appreciation of the inhabitants of the vicinity? Be the case as it may, shortly after its opening the Seminary registered eighteen clerics, and, fifteen years later, thirty-five, with one hundred and thirty students in the college. The normal course of theology extended over three years, and comprised the entire curriculum of the ecclesiastical seminary. The year of philosophy crowned the studies of the collegiate department.

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1. Bishop of Bardstown and administrator of the diocese of New Orleans in the absence of Bishop Du Bourg.

2. For further details, see *St. Vincent's College, Cape Girardeau*.



Upper Louisiana, first peopled by French emigrants, soon after the cession of its territory to the United States saw its rich and fertile plains inhabited by a numerous colony of Anglo-Americans from the eastern section of Kentucky and Maryland. These thoroughly Christian families blessed God when their sons aspired to the sacred ministry. But vocations to the priesthood had moreover another source. The history of such men as La Mennais and Lacordaire eloquently describes the fascination which the possibilities of the American missions had for France. This same spirit attracted the zeal and fervor of the seminarists and young priests of the surrounding countries of Europe. Hence, in their return voyages from the Old World the bishops brought with them the recruits they had enlisted for the United States. Many of these students were placed at St. Mary's Seminary to complete their sacerdotal education, and it is interesting to note what a mixture of languages interpreted instruction to those varied nationalities. Wishing to respond to the needs of all, Father de Neckere, wonderfully gifted in this respect preached to each group in its native tongue, giving regular conferences in English, Italian, French, German, Spanish and Flemish.

The intense vitality which we recognize in an establishment so humble in its efforts, is by no means surprising when we consider what remarkable men were leaders in the movement. There is an impressive eloquence in their very names:—first of all Rev. Joseph Rosati, C. M., a man devoured with zeal, was the corner stone of the whole edifice of the Congregation in the United States. Named Vicar Apostolic of the Floridas in 1822, he declined the honor; but the year following in the choice of Pope Leo XII., the will of the Sovereign Pontiff was expressed in terms that left him no alternative—and he was forced to accept the co-adjutorship of Louisiana with



the privilege, however, of still residing at St. Mary's. Three years later, the division of the diocese of New Orleans entailed this additional sacrifice; he then repaired to St. Louis to occupy the new See which had just been created by Rome.

During the years of his co-adjutorship Bishop Rosati found at the Barrens a valuable auxiliary in the person of Rev. Leo de Neckere. The latter, a native of Belgium, was a man of extraordinary talents and virtue but of very frail health. The climate of Missouri being unfavorable to his delicate constitution, Father de Neckere was, in 1826, transferred to the South, and in 1829, he became Bishop of New Orleans.

After the departure of Bishop Rosati and Father de Neckere, three young priests, Fathers Odin, Timon, and Paquin were left to bear alone the weighty charge of the Seminary and the college. Overwhelming as was the burden, they met cheerfully all the duties which devolved upon them; so that when, in 1830, Father Tornatore arrived from Italy to give them a helping hand, he found everything in a prosperous condition. These valiant men were braving a life filled with labors and one wherein countless hardships and privations must be encountered. The days not occupied in teaching were devoted to apostolic journeys. On Saturday afternoon and on the eve of the weekly holiday Fathers Odin and Timon, each accompanied by a seminarian, mounting their horses, would by hard riding, reach towards evening one of the most distant stations. If need be the Father went immediately to the confessional. Next morning he continued the work of the confessions, administered the sacraments: baptism, marriages, etc., and celebrated Mass; the seminarian both before and after the Holy Sacrifice, preached, and taught the children their catechism; in the afternoon they returned on horseback to St.

Mary's ready to undertake two days later, a similar campaign in a different direction.

As time went on, there were new arrivals,— French, Italian, Spanish, who strove to relieve the Missionaries, overburdened by their too heavy labors. They were thus enabled to divide the work a little better. Other changes were soon to be made elsewhere.

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After having seemed to prosper, its success full of bright promise for the future, the diocesan Seminary was to experience an almost discouraging reverse. At the opening of the year 1842, there were but six students. <sup>1</sup>

This condition of affairs if protracted would augur ill for the Church of St. Louis. The Rt. Rev. Peter Richard Kenrick, coadjutor to Bishop Rosati and administrator of the diocese during his absence, was most anxious although he felt secure that new recruits could be gathered from other countries, and he now decided with the consent of Father Timon, Visitor, to transfer the Seminary to the episcopal city. St. Mary's of the Barrens would bear the title of the Diocesan Preparatory Seminary whilst it would remain at the same time the Mother-House of the Congregation of the Mission in the United States. Accordingly, before the close of the year 1842, the ecclesiastical Seminary comprising six clerics, and three Lazarist professors, under the direction of Father Paquin, <sup>2</sup> were established in the city, *Soulard's Addition*, in a house adjoining the presbytery of St. Mary's Chapel. This arrangement was only temporary as St. Mary's Chapel was destined in the near future to be replaced by St. Vin-

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1. Letter from Bishop Kenrick to Father Dowley, C. M., published in the *Catholic Magazine* Vol. II. 1843, p. 316.

2. Father Paquin, sent to Texas in 1844, died there that same year, of yellow fever.

cent's Church which had been commenced by Bishop Rosati and the walls of which were slowly rising from the foundation; the presbytery was soon to follow. In 1844, an extensive property with a large house near the church, then in course of erection,<sup>1</sup> had been purchased by the Congregation, and a few months later the new St. Vincent's House served both for presbytery and seminary. The two establishments of the Congregation have always held sacred the remembrance of the sweet family relations existing between them during all those years when they dwelt under the same roof, and this intimacy still binds them to each other with the affection and privilege of first cousins, of which they never fail to give proof when occasions present.

The transfer of the Theological Seminary to St. Louis in the hope of an increase of vocations to the ministry, was not the only motive which Bishop Kenrick had in view; he wished, moreover, to stimulate the zeal and generosity of the faithful of St. Louis in favor of this diocesan institution whose resources were meagre and most uncertain. On this point matters did not improve after taking up their abode in the new residence, and financial disappointments were repeatedly the result of the successive plans to secure the necessary income for the seminary. However, want of money inflicts no mortal wound, as is often said, and the seminary might have made its home still at St. Vincent's had not the Superiors judged it expedient to transfer the novitiate of the Congregation to St. Louis. It being evident that the house was not large enough to accommodate the two Communities, the seminary with its new professors was organized just beyond St. Louis at Carondelet.

Even at that epoch American ecclesiastics were discuss-

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1. Decatur and Marion Streets.

ing the question which is still the topic of the day:<sup>1</sup> In this country, and under existing circumstances, should an ecclesiastical seminary be: diocesan or inter-diocesan? We are ready to concede that this problem is not merely an idle speculation when we reflect that, in those vast regions where there were as yet very few priests and where vocations were rare, the application of the requirements of the diocesan seminary must, for the ecclesiastical education of perhaps a small number of clerics monopolize at least five men, in the prime of life and consequently fitted to render most important service to the missions. In 1858, the bishops of the province of St. Louis practically solved the question, in favor of the inter-diocesan seminary, and they determined to unite all their clerics. Overtures were made to Father Ryan, then Visitor, and it was agreed that from the year following, Cape Girardeau should be set apart for its new destination.

In September 1859, another era opened for the St. Louis Seminary under the direction of the present Visitor of the Eastern Province, Very Rev. James Mc.Gill. It would be useless to enumerate here the divers vicissitudes which the institution has undergone: these have been ably described by Rev. F. V. Nugent, C. M., in his notice on St. Vincent's College, Cape Girardeau.<sup>2</sup>

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The delightful location of Cape Girardeau proved most beneficial to the seminary which gradually not only attained, but even surpassed the prosperity it had known in the early days at Perryville. The rapid increase in the number of students presented the alternative of refusing

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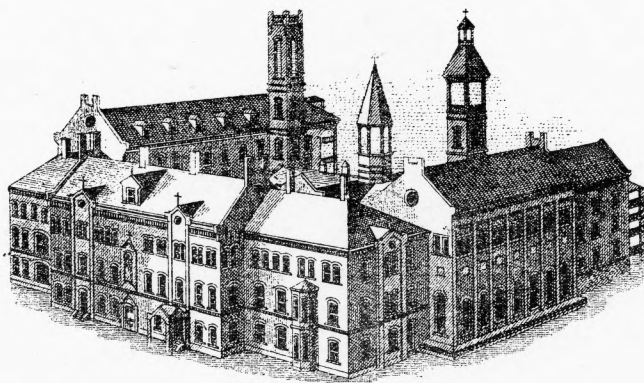
1. See, Rev. John Talbot Smith, D. D., *Our Seminaries*, Chap. V.

2. *United States Bureau of Education. Contributions to American Educational History. No. 21. Higher Education in Missouri. Edit. 1901, chap. VIII.*

students for want of room, or of adding new buildings since the old ones did not suffice. The first solution could not with any propriety be thought of, whilst the second entailed serious difficulties. A third plan was devised by Archbishop Kenrick, whose idea led to the realization of the long cherished project, which in a former attempt was not crowned with success—the transferring of the theological seminary to the city.

About the middle of the nineteenth century the Sisters of the Visitation—who at an early period had been established at St. Louis—transferred their boarding school to their new convent in the suburbs. Meanwhile, a second change became necessary and the old residence was put up for sale. Impressed with the facilities which this structure presented in connection with his design, His Grace purchased the extensive property in 1891, shortly after the celebration of his Episcopal Jubilee, and offered it to Father Smith, Visitor of the Western Province of the Congregation of the Mission, as the new location for the Seminary. The offer was accepted and the transfer became a settled point.

Before proceeding, however, considerable repairs must be made; the appointments of the seminary, whilst not savoring of luxury, should include all modern conveniences for the comfort of the students. Such equipment would involve heavy expenditure and neither the very limited income of the seminary, nor the not less meagre resources at the disposal of the Congregation could suffice to defray the expense. It was then that, emulating the goodness of its chief pastor and of its priests, the Catholic population of St. Louis generously responded to the appeal, and, thanks to liberal contributions from the various parishes, the work was vigorously pushed on to a conclusion and the Seminary stood forth in its completeness inferior to no similar institution in the country.



KENRICK SEMINARY, ST LOUIS  
(Missouri, United States).





On September 14, 1893, the old convent of the Visitation, thoroughly renovated and transformed, was opened for the reception of its students—forty-nine, from the different dioceses. The Faculty was constituted as follows: Rev. H. J. MEYER, C. M., Superior, Professor of Canon Law, Sacred Oratory, and German Literature. Rev. P. V. BYRNE, C. M., Assistant, Professor of Philosophy; Rev. P. M. O'REGAN, C. M., Professor of Moral Theology and Sacred Sciences; Rev. J. P. LANDRY, C. M., Procurator and Professor of Chemistry; Rev. J. T. McDERMOTT, C. M., Professor of Dogma and Director; Rev. J. MURTAUGH, C. M., Professor of Ecclesiastical History and English Literature; Rev. S. HUEBER, C. M., (from St. Vincent's House), Professor of Physics; Rev. M. BRENNAN, A. M., Professor of Astronomy and Geology: Rev. J. WAELTER-MANN, Professor of Hebrew, Mr. T. A. RICE, Professor of Sacred Chant, Dr. Robert O' REILLY, visiting Physician.

The preponderating part which the venerable Archbishop of St. Louis assumed in the foundation of this new establishment merits that his name be indissolubly united to an institution which owes its existence to him: the KENRICK SEMINARY will be to future ages a perpetual memorial of the extraordinary abilities, generosity, and zeal for ecclesiastical education in this country, of that great Prelate, the Most Reverend Peter Richard Kenrick, second Bishop, and first Archbishop, of St. Louis.

The Founder of the Seminary was not to enjoy the consolation of presiding at the solemn inauguration of his work, which took place September 21, 1893. Broken by age and the strain of his long and laborious episcopate, and suffering from a disease which two years later, was to conduct him to the tomb, he deferred this honor to the coadjutor who had just been given him, in the person of Archbishop Kain, who on this occasion met his clergy for the first time officially, which circumstance gave to the open-

ing an exceptional solemnity, enhancing it by the presence of more than one hundred and fifty priests. The address of the Archbishop was expressive of his love for his Seminary, indicating also the line of conduct he ever afterwards maintained towards it. His words were: "I rejoice and thank God that my introduction to the clergy of St. Louis is coincident with my presence at the opening of the Kenrick Seminary. On this Seminary I look with best favor, and in it do I center high hopes. I rejoice that the Seminary starts its work under the glory and prestige of the name of Kenrick, a name to which the Catholic Church owes a greater debt than to any other name in the history of the American Church. I rejoice too, that the men who are to be my helpers in the work of evangelization will be educated by the Sons of St. Vincent de Paul. I love the spirit of St. Vincent, and to-day I send to God my most earnest prayer that the charity and zeal of St. Vincent may be the predominating spirit of the St. Louis priests."

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Thenceforth the Kenrick Seminary has quietly but steadily pursued its laborious and fruitful life. Each of the eleven years already elapsed has brought to the divine Shepherd of souls, its harvest of merits and each year is crowned with its diadem of priests.<sup>1</sup> Gradual in its increase, the Levitical family has more than doubled its number, this prosperity and progress being always marked by a holy joy and fervor. Or, to say better, perhaps: the Kenrick Seminary has an offshoot.

In 1900, Archbishop Kain, desirous to secure for his clerics a complete training in the sense intended by the Council of Trent, opened in the Seminary an annex for the preparatory course, exclusively with a view to the ecclesiastical state and studies. The experiment was a success,

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1. One hundred and seventy priests have been ordained since 1893.

and two years later, with the ecclesiastical seminary had been combined all that constitutes a preparatory seminary.

One needs not the gift of prophecy to predict that a separation and a new extension will soon be inevitable. Keeping pace with the ecclesiastical seminary the preparatory seminary has so multiplied that the house is crowded.<sup>1</sup> Should the increase go on, as is most ardently to be hoped, the time cannot be far distant when, having reached the *maximum* of possible compression, the struggle for existence must be decided between the two departments of the Seminary. Which will retain possession? The first or the last occupants? What matters it?

Blessed are the people where fecundity leads to colonization! Blessed are the works whose vitality compels propagation! Is not this insinuated by the Scripture:

*Beati omnes qui timent Dominum...*

*Filii tui sicut novellæ olivarum*

*In circuitu mensæ tuæ*

*Ecce sia benedicetur homo qui timet Dominum.*

St. Louis, May 30, 1904.

Charles SOUVAY, C. M.

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1. This scholastic year (1903—1904) the students in the ecclesiastical seminary number one hundred and eleven; those of the preparatory seminary fifty-seven.

## MEXICO

*Letter from* REV. J. MORAL, *Visitor, to* REV. M. HORCAJADA, *Priest of the Mission.*

Mexico, February 10, 1904.

Here in Mexico, in a certain sense, it may be said that we have a perpetual mission: in St. Lawrence's Church we are always occupied hearing confessions—our penitents being found especially among the poor—preaching frequently, preparing children for their first Communion, directing the confraternities of Charity and the associations of the Children of Mary, which in Mexico number seven hundred and fifty. Of these associations, twenty-one are Ladies of Charity, and twelve Children of Mary, including those which are established in the suburbs of the capital; there are from sixty to seventy thousand associates, active and honorary, and from thirty to thirty-three thousand Children of Mary: all recognize this as the principal centre; the Rev. Visitor is the Director General. Pray then that he may be able to carry out his views for the welfare of these confraternities.

On the eighteenth of last December, the Archbishop of Mexico blessed a large edifice, constructed within the last five years from the alms and donations of Christian families. This house is destined for spiritual exercises and monthly Retreats for all persons; principally for the aforementioned associations, and, should His Grace approve, for the clergy also. There are for the convenience of those making the Retreat seventy-three rooms, a large spacious chapel, with halls running to the end of the building; there is, moreover, an apartment for the priest who directs the exercises, and another for his assistant. The confessionals may be so placed as to be no interruption to the other exercises of the Retreat.

On December sixteenth we opened a Retreat for sixty-four dignitaries of the divers associations. On Christmas Eve we sang midnight Mass, had general Communion, and on the day following, after having received the Papal benediction and sung some canticles, all withdrew.

On the third Sunday of January, about one hundred and thirty associates began their Retreat; on the first Sunday of February the number reached two thousand. On Shrove-Tuesday we announced the Retreat for the confraternities of the Holy Agony, Perpetual Adoration, the Apostleship of Prayer, the Sacred Heart of Jesus, and the Ladies of Charity. Hereafter, the monthly Retreats will be held on the first and third Sundays. I intend also so to arrange matters that in turn a certain number of ladies and gentlemen may be able to perform these exercises. I trust that Almighty God may bless this holy work and aid us to accomplish it.

The house is under the protection of the Holy Family, Jesus, Mary, and Joseph. The holy and dear patriarch St. Joseph has been my Procurator to collect the alms that we needed for the construction of the edifice already mentioned; I hope that he will still hold his office, and thus enable us to continue the other house, beside the first, which will accomodate from six hundred to one thousand children who will there receive their education; we calculate on having workshops for from forty to one hundred boys who will learn trades; there will be also an orphanage. We expect to commence as soon as our confrères arrive; the first story is ready for Sunday school, and we could establish some of the workmen.

ILDEPHONSE MORAL.

## CENTRAL AMERICA

### PANAMA

*Letter from REV. GEORGE LARIDAN, Priest of the Mission, to VERY REV. A. FIAT, Superior General.*

Panama, Notre-Dame Hospital, January 21, 1904.

Father Binart, having announced to you our arrival, leaves me the pleasure of writing to you to-day and sharing with you several items that must afford you consolation.

First of all, I must tell you that we are very comfortably situated at the Canal hospital, of which the Sisters of Charity have charge; nothing is wanting to us. Father Binart occupies himself specially with the duty of attending the hospital. As for myself, I have already made some excursions along the line to give religious succor to the workmen who are employed there. My first experience cost me an illness that lasted eight days. However, I have now fully recovered. It would not be easy to describe the joy with which these worthy people received me, they could scarcely believe their eyes, or their ears: "What," said they, "to see a French Father, to hear him speak French, the like has not happened for more than ten years!" The majority of these workmen are from Martinique and St. Lucia, and they speak French. There are also in the place which I visited seven or eight hundred American soldiers who protect the line; some of these are from Canada and speak French, others are Catholics, but they speak English. Many of these young men have assisted at the offices, of the Church and have asked to be permitted to approach the Sacraments next Sunday.

In my last visit I distributed among them five dozen



Miraculous Medals, three dozen rosaries, and some small crucifixes.

I went yesterday to report to Monseigneur, who seemed well pleased; indeed, he told me several times that he was more than satisfied, that he invested me with all power over the line, that is over an extent of from sixty to seventy kilometers; he even begged me not to limit myself to one section, but to include the whole in my ministry. His Lordship, in order to enable me to do this, will procure for me a free ticket along the railroad.

As to the poverty of the churches, God knows in what a condition I found that of Emperador: neither doors nor bars to the windows; on the altar only a crucifix and two stumps for candlesticks; no altar cards, no chandelier; judging from what I saw, there could not be much in the way of ornament. If the other churches are in no better condition, I think that it would be wiser for me to have a cabin chapel, than to undertake to provide all that is necessary for the churches. I intend, nevertheless, to write to different persons to solicit ornaments and other objects for divine service.

Meanwhile, Most Honored Father, I esteem myself favored to be able to send you news which I am sure cannot fail to be very gratifying to you. If our good God will only vouchsafe to grant me a little health to accomplish this ministry, which, I do not conceal from myself, will be somewhat fatiguing, I shall in the exercise of my duties, reap the sweetest consolation.

Georges LARIDAN, C. M.

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To the above letter we subjoin a few items of information on recent events of serious import which concern the new Republic of Panama.

On November 3, 1903, a stroke of state policy, supported by three thousand armed liberals, proclaimed the



independence of this department, hitherto belonging to Colombia. In 1831, 1841, and in 1858, attempts had been made to bring about this result.

On November sixth, at Washington, D. C., in his instructions to the United States Minister at Bogota, Mr. Hay, the Secretary of State, declared that the new government of Panama was recognized. The same view was successively adopted by European nations. An agreement was made with France to indemnify French shareholders.

The review *les Questions actuelles* (December 24, 1903) thus summarizes recent occurrences and the present situation:

“The new Republic proclaimed the independence of the Isthmus and its department. A Colombian gunboat, the *Bogota*, attempted to bombard the city of Panama to restore order, but was prevented by an American warship, the *Boxton*, with a threat of capture if she did not desist. In the meantime, the railroad authorities forbade the Colombian troops assembled at Colon to go to the assistance of the governor of Panama.

“The new Republic comprises the territory of the Isthmus which has the form of a tongue, curved from west to east, the length being six times greater than the width, with an area of about eighty five thousand square kilometers: almost the same as Portugal.

“Its population is nearly four hundred thousand, all of different races: Spaniards, native Indians, negroes, half-breeds, mulattoes, quadroons, with numbers of Americans and foreigners, engaged in commerce or employed on the railroad, or on the canal in process of construction.

“Panama the capital is a city containing thirty thousand inhabitants; its climate is unhealthy, and it has an ordinary harbor; but it is advantageously situated, in the narrowest section of the Isthmus (fifty-six kilometers), corresponding to a defile relatively below the coast chain

(eighty-three meters), separating the Atlantic ocean from the Pacific. Hence the preference given to its interoceanic canal. It is well known that the works begun by Ferdinand de Lesseps, twenty years ago, have cost more than a billion of francs, although extending only from the northern part of the canal, which had been dug in the plain of the Rio Chagres, to Colon.

"The United States, by the treaty of November 22, 1903, guarantees the independence of the Republic of Panama. In exchange, all rights were ceded to them, over a zone of eight kilometers on each side of the canal, to the terminus. The canal, redeemed from the French Company will be American, but saving the toll, it will be freely opened to all nations, conformably to the conditions stipulated in a former treaty with England.

The United States are therefore free to undertake again this enterprise which, without setting Europe aside, will be especially profitable to the Americans, as it will open to them the shortest route to New York, towards the western coast of their continent, as well as to China, Japan, and Australia. Is the canal to be level, which would be preferable, or will it comprise a series of dams as gigantic as troublesome? We shall soon know all about it.

"The new State will be a sixth republic to be added to the other five which constitute what may be called Central America."

## SOUTH AMERICA

### COLOMBIA

*Letter from* REV E. LARQUÈRE, *Priest of the Mission,*  
to VERY REV. A. FIAT, *Superior General.*

Nataga, South Tolima, March 4, 1904.

Our long voyage ended on the twelfth of February. We hoped—Father Tramecourt and myself—that we could accompany the Visitor, but we reckoned without the fever, to which, on arriving at Colombia, we were obliged to pay tribute. Our convalescence was prolonged until February first, and the Visitor set out with Father Puyo; they heralded our coming. We left Cali, February first, and reached Nataga on the twelfth.

The Visitor's letter has informed you of our installation, and also of the terms agreed upon with His Lordship, the Bishop of Garzon. The commencement of our little house is very unpretentious, I may even say poor, but this circumstance does not discourage us. In transferring the act of the foundation, the Visitor said that this was indeed the work of Providence, upon whom we must rely for its completion.

Our object is to construct a house large enough for seven or eight Missionaries and for the priests and laymen who may desire to make their Retreat under the shadow of the sanctuary of *Notre-Dame-de-la-Merci*.

We are now occupying the residence which had been reserved for the pastor, and we try to observe, as exactly as we can, the customs of the Community. Our present dwelling is only temporary, for the workmen are already preparing the material for the new building and we hope, God assisting, that by June the work will be pretty well advanced.

Nataga is a small town, situated on the south eastern declivity of the central Cordilleras, at an altitude of twelve or fifteen hundred meters; 78 degrees west longitude and slightly below 3 degrees north latitude.

At two hundred metres from the church flows the Rio Negro, which separates us from the Department of Cauca. The situation is all that could be desired; the climate is excellent and our thermometer shows the average temperature of the month of May in France.

Our new house is intended for missions in the diocese of Garzon, and, if we have Missionaries enough, we shall also undertake the missions of the new diocese of Ibagué. The Bishop of Garzon has given us charge of the parish of Nataga, besides the little pilgrimage of *Notre-Dame-de-la-Merci*. This sanctuary, which is moreover the parish church, contains a miraculous statue of the Blessed Virgin, under the title of *Nuestra Senora de los Mercedes*. In our part of Colombia, the people hold this sanctuary in the greatest veneration; even when there was no priest, the pilgrims came daily in crowds, some from a great distance; in future it will be less difficult for them to fulfil their religious duties.

It would be impossible, Most Honored Father, to describe the joy of the Nataganeans at seeing the Missionaries for whom they had been waiting fourteen years. They cannot do enough for us. The terrible five years' war, which ended only six months ago, has left them in great destitution; and yet, they are full of good-will. If our journey hither was fatiguing, their cordial welcome has largely compensated us.

More than once during our voyage we have verified those words of our divine Saviour: *Massis quidem multa, operarii autem pauci*; we have noted whole populations that have Mass only once in two or three years, and to reach their parishes the priest must travel at least two or three

days. Hence, as you see, labor will not be wanting to the Missionaries of Nataga; the Bishop of Garzon would have us to begin immediately but unfortunately he cannot work in our favor the miracle of Pentecost and impart the gift of tongues, we must therefore, study Spanish. The house of Nataga is destined to accomplish an immense good in these Colombian countries where religion has hitherto been so sadly neglected.

Ask Almighty God to grant that your Sons may be worthy laborers where the harvest superabounds. Fathers Puyo and Tramecourt wish to be remembered and to offer with me the tribute of their filial devotedness.

Bless, Most Honored Father, bless your little family of Nataga, and believe me always, etc.

EMILE LARQUÈRE.

P.-S.—We have no post-office at Nataga; consequently, we are obliged to have our mail addressed to the nearest office, which is at Paicol. Here is our address: M. N..., Paicol, (South Tolima), *via* Bogota.

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## PERU—JAUA

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A young Sister of St. Vincent de Paul who was at the house of Saint Servin, Toulouse, until the expulsion of the Sisters, writes from Lima, to the Director of *la Semaine religieuse de Toulouse*, the following most interesting letter, dated the thirteenth of last January (*la Semaine religieuse*, of Paris, March 17 1904):

On November nineteenth we arrived at Lima which, as the Peruvians say, is a miniature Paris. Indeed, the Europeans who are here have striven to introduce French manners and customs, but they are very far from having succeeded. Besides one fourth of Peru is not yet civilized; some sections, surrounded by high mountains or immense forests which cut off all communication, are inhabited by

Indians or a tribe who were originally cannibals, and who speak a strange idiom known as *quechua*. Nevertheless, Catholicism is daily making great progress there: but, to instruct and care for the poor the sisters are needed; the French Sisters are asked for and are everywhere most joyfully welcomed. Let me give you an instance:

About the end of December four sisters went into the interior of the country to open a hospital at Jauja (pronounced Caouca); nearly the whole journey was made on horseback. Sister Visitatrix and a Superioress accompanied the four foundresses; the baggage followed carried by mules. The little caravan, after falling several times from their horses on the brink of precipices, had still three miles to make, when sixty cavaliers made their appearance to welcome the *Madres*. When they reached the city the whole population having turned out to meet them pressed around the frightened horses to strew flowers in the pathway of the long-desired sisters; the streets were covered with flowers then triumphal arches were erected, bells were rung, there was a flourish of trumpets, acclamations, compliments—they were overwhelmed with honors.

The poor Sisters of Charity suspecting nothing of the extraordinary ovation which awaited them, made their entry into Jauja in traveling costume: riding habit, cap and broad brimmed straw hats, the whole covered with dust. It was in this plight they most humbly submitted to the testimonies of veneration from the administration and the people, and then took possession of the hospital.

It fell to my lot to be placed at the Central-House which is under the protection of St. Rose of Lima, the great Patroness of South America. My duty is to study Spanish that by March first I may be ready for the classes; but I seem to have more facility for the lessons in equations than for the Castilian language. Meanwhile, I ap-



ply myself diligently to these studies, for I must undergo an examination. The Superior of the Seminary of Cahors arrived at Lima quite recently.

I am most anxious to fit myself for the work appointed me, for children are not wanting: there are seven hundred pupils to be divided amongst three Sisters; for these, besides instruction, we must provide food, and for the majority even clothing. Poverty abounds here; to relieve so many miseries we would need to renew the gold mines of Peru.

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## ANSWERS AND INFORMATION.

28. INDULGENCE OF 100 DAYS *toties quoties* FOR THE PRAYER: *O Mary conceived without sin, etc.*— An indulgence of one hundred days is granted to the faithful every time they recite in any language whatever, the prayer engraved on the Miraculous Medal: O MARY CONCEIVED WITHOUT SIN, PRAY FOR US WHO HAVE RECOURSE TO THEE; provided they have received from a priest having powers to this effect, the Medal blessed according to the rite prescribed. This indulgence is applicable to the souls in purgatory. (June 6, 1904).

NOTA. To obtain the faculty of blessing and conferring the Miraculous Medal, address the Superior General of the Congregation of the Mission (Lazarists), Rue de Sèvres 95, Paris.—*Gratis.*

### Text of concession.

PROS PP. X. — *Ad perpetuam rei memoriam.* Oblatis Nobis precibus a dilecto filio Augustino Veneziani, altero a Procuratore generali Congregationis Missionis, benigne annuere volentes, auspicatissima potissimum occasione solemnisi Immaculatæ Conceptionis Jubilæi, de omnipotentis Dei misericordia ac B. B. Petri et Paul Apostolorum ejus auctoritate confisi, omnibus et singulis fidelibus ex utroque sexu ubique terrarum existentibus, qui gerant numisma miraculorum nuncupatum, dummodo illud rite prius benedictum a persona receperint debita facultate prædita, quoties quocumque idiomate, dummodo versio sit fidelis, jaculatoriam precem ipso in numismate inscriptam “O Maria sine labe concepta, pro nobis ad te recurrentibus ora” contrito saltem corde recitent, toties de pœnaliū dierum numero in forma Ecclesiæ consueta centum expungimus. Sed largimur fidelibus iisdem, liceat, si malint partiali eadem indulgentia vita functorum labe pœnasque expiare. Contrariis non obstantibus quibuscumque. Præsentibus perpetue valituris. Præcipimus vero ut præsentium litterarum authenticum exemplar de more exhibeatur Secretariæ Congregationis Indulgentiis sacriscis Reliquiis præpositæ, secus nullæ sint: utque earundem transumptis seu exemplis etiam impressis manu alicujus Notarii publici subscriptis et sigillo præmunitis personæ in ecclesiastica dignitate constitutæ eadem prorsus adhibeatur fides quæ adhiberetur ipsis præsenti-

bus, si forent exhibitæ vel ostensæ — Datum Romæ, apud S. Petrum sub annulo Piscatoris die VI Junii MCMIV,

Pontificatus Nostri anno Primo.

Pro Dno Card. MACCHI

N. MARINI.

Præsentium litterarum authenticum exemplar exhibitum fuit huic Secretariæ S. Congregationis Indulgentiis sacrisque Reliquiis præposita. In quorum fidem, etc. Datum Romæ ex Secretaria pta, die 7 junii 1904. Josephus M. Cocelli, substitutus.

29. **MARYAN EXPOSITION AT ROME.**—On the occasion of the fiftieth anniversary of the proclamation of the dogma of the Immaculate Conception, there will be at Rome an Exposition of religious objects relative to the cult of the Blessed Virgin.

#### PROGRAM:

1. As the complement and illustration of the Maryan Mondial Congress which will be held at Rome on the occasion of the semi-centennial of the dogmatic definition of the Immaculate Conception of Mary, there will be at the Apostolic Palace of the Lateran, from September, 1904, an International Maryan Exposition.

2. This Exposition being connected with the Maryan Congress, its program will be modeled on that of the Congress, and like it, will be divided into three general classes which it has been judged proper to reduce to the following limits:

Division I: *The Cult of Mary* and its manifestations in iconography, and numismatics.

Division II: *The Maryan Press*.

Division III: *Maryan Religious Institutes and Associations*.

3. The Exposition is under the direction of a local Committee at Rome which will constitute Section V. of the Executive Commission of the Semi-Centennial. This Roman Committee will have for coadjutors, the various national Committees, and secretaries of the Commission residing in different countries and dioceses.

4. The Exposition is not of an industrial character; only objects of artistic, historic, or antique merit, will be received. This admission will be subject to the judgment of a competent jury appointed by the Local Committee with the approbation of the Cardinal Commission. The criteria or rules which will control the judgment of the jury, will be given as soon as possible.

5. Persons desiring to send objects to the Exposition, should, at the latest, May 1, 1904, ask of the *Roman Committee*, of the *National* or *Dio-*

*cesan Committees*, or of the *Secretaries* of the Executive Commission, a *Bulletin of Admission* in which they will indicate: a) the family name, the Christian name, and the residence of the sender; b) description of the article; c) its dimensions; d) the author; e) the probable value; f) the family and Christian name and the residence of an agent designated by the sender to represent him at Rome, either to receive the object returned, or to withdraw it.

6. All expense of what nature soever, connected with the transmission of the articles, will be at the charge of the sender until said articles be definitively consigned to the place of the Exposition.

7. At the close of the Exposition, the representative of the sender, at the appointed day and hour will withdraw the object, after having first given a receipt for the same. From this moment the Committee declines all responsibility. — Expenses of transfer are anew at the charge of the sender.

8. If the sender has no representative at Rome, he can obtain the faculty of being represented by the *Local Roman Committee*. In this case, the sender will remit the necessary amount for the returning of the object, and also charges for packing and insurance, for the Committee assumes no responsibility after delivering the article.

9. Articles not withdrawn one month after the close of the Exposition, will be considered as left to the disposal of the Holy See.

10. Persons in sending an article for the exposition, having the intention of thus leaving it to the disposal of the Holy See, should indicate this in the *Bulletin of Admission*. In return they will receive a *Diploma*, proportioned to the value of the gift.

11. The placing of the articles will be made at the expense of the Local Committee.

12. All Articles, at the latest, must be in Rome by August 15, 1904.

13. All senders will receive a *certificate* of co-operation in the Exposition; this will be accompanied with *rewards* determined by the jury. These rewards will be: 1. *Diplomas of Honor*; 2. *Gold Medals*; 3. *Silver Medals*; 4. *Encouragement*.



## OUR DEAR DEPARTED.

### OUR MISSIONARIES:

Rev. Thomas Lozano, Limpías, Spain, February 28, 1904; 44 years of age, 25 of vocation.

Rev. Joachim de Souza, Funchal, Isle of Madeira, March 13, 1904; 26 years of age, 9 of vocation.

Rev. Peter Rossi, Genoa, Italy, March 22 1904; 80 years of age, 53 of vocation.

Brother Vincent Senape, Naples, Vergini, March 27, 1904; 76 years of age, 52 of vocation.

Rev. Anthony Destino, Constantinople, April 14, 1904; 63 years of age, 48 of vocation.

Rev. Francis Belsak, Laybach, Austria, April 16, 1904; 32 years of age, 12 of vocation.

Rev. Ferdinand Nachtigall, Gratz, Austria, April 17, 1904; 73 years of age, 46 of vocation.

Brother Manuel Barata, Portugal, April 23, 1904; 64 years of age, 20 of vocation.

Rev. Paul de Fazio, Florence, Italy, March 18, 1904; 80 years of age, 63 of vocation.

Rev. Gustave Foing, Paris, May 4, 1904; 63 years of age, 47 of vocation.

Rev. Gabriel Sabatié, Paris, May 9, 1904; 77 years of age, 27 of vocation.

Brother Gregory Lizuain, Andujar, Spain, May 1904; 67 years of age, 22 of vocation.

Brother Gregory Senosiain, cleric, Madrid, May 17, 1904; 24 years of age, 9 of vocation.

Brother Nicholas Dagnino, Turin, Italy, May 19, 1904; 71 years of age, 43 of vocation.

Rev. Casimir Siemaszko, Cracow, Austria, May 20, 1904; 57 years of age, 34 of vocation.

Rev. John Legowski, Cracow, Austria, May 26, 1904; 24 years of age, 5 of vocation.

Brother Francis Fourt, Diamantina, Brazil, May 1904; 74 years of age, 51 of vocation.

Rev. John Baptist Clauzet, La Teppe, France, June 7, 1904; 80 years of age, 59 of vocation.

Brother John Lorazo, Diamantina, Brazil, June 1904; 73 years of age, 53 of vocation.

Rev. Charles Gruson, Abyssinia, June 8, 1904; 26 years of age, 7 of vocation.

OUR SISTERS:

- Sr. Marie Lhotelier, Rennes; 30, 7.
- „ Jane Lukaszewiez, Paris; 75, 43.
- „ Marie Kauht, Laybach, Austria; 49, 18.
- „ Juliana Bigot, Péronne, France; 71, 48.
- „ Hortense Hontave, Ans, Belgium; 61, 36.
- „ Pelagia Kallabis, Budapest; 37, 18.
- „ Maria Dach, Madrid; 73, 49.
- „ Maria Estebaranz, Barcelona; 26, 4.
- „ Dorothea Maeso, Carabanchel, Spain; 49, 25.
- „ Josefa Begué, Valdemoro; 71, 51.
- „ Juana Elduayen, Madrid; 39, 16.
- „ Marie Bascourret, Libourne, France; 30, 8.
- „ Marie Albert, Béziers, France; 90, 72.
- „ Catherine Tailhades, Rieux-Minervois, France; 69, 44.
- „ Marie Scröder, Rhenish Prussia; 29, 5.
- „ Margaret Goujon, l'Hay, France; 69, 46.
- „ Maria Solorzano, Lujan, Argentine Republic; 49, 29.
- „ Clarisse Recordon, Vigan, France; 31, 2.
- „ Josephine Chaize, Lyons; 43, 24.
- „ Margaret Gagliano, Sienna, Italy; 79, 57.
- „ Maria Orzalesi, Sienna, Italy; 70, 43.
- „ Marie Châtelain, Paris; 48, 26.
- „ Anne Salahub, Rozdol, Poland; 26, 4.
- „ Maria Otermin, Madrid; 24, 4.
- „ Bruma Irisarri, Madrid; 79, 60.
- „ Pabla Vilalta, Segovia, Spain; 55, 26.
- „ Petronilla Calendrier, Grand' Combe, France; 72, 53.
- „ Albertine Fagart, Brazil; 60, 34.
- „ Marie Almeida, Rio, Brazil; 34, 9.
- „ Odile Gratowska, Poland; 58, 33.
- „ Isabel Ducci, Ning-Po, China; 58, 34.
- „ Henrietta Coullomb, Marival, France; 74, 51.
- „ Praxedes Mora, Peralta, Spain; 26, 9.
- „ Maria Suarez, Valencia, Spain; 31, 9.
- „ Vicenta Bañeres, Gijon, Spain; 49, 25.
- „ Victoria Gracia, Valdemoro, Spain; 70, 51.
- „ Anne Rublick, Austria; 66, 43.
- „ Juliana Jonczyk, Austria; 35, 13.
- „ Marie Valade, Ham, France; 79, 57.
- „ Claud Détaing, Rio, Brazil; 69, 45.
- „ Marie Barbier, Talca, Chili; 52, 31.
- „ Josephine Claret, Santiago, Chili; 37, 8.
- „ Theresa Zelaya, Central America; 55, 33.

- Sr. Marie Germaix, Collonges, France; 64, 41.  
 „ Rosa Guaxh, Manilla; 44, 23.  
 „ Juana Aranguren, Madrid; 37, 12.  
 „ Ramona Iriarte, Valencia, Spain; 31, 6.  
 „ Josefa Argaya, Valdemoro; 54, 28.  
 „ Eusebia Alcorta, Madrid; 34, 7.  
 „ Marie Godry, Hazebrouck, France; 77, 49.  
 „ Henrietta Body, Hodimont, Belgium; 70, 50.  
 „ Marie Aviragnet, France; 83, 60.  
 „ Marie Glauninger, Gratz; 28, 7.  
 „ Jane Hellen, Peru; 69, 43.  
 „ Anne Dron, Vizille, France; 66, 40.  
 „ Frances Prelesnik, Vienna, Austria; 26, 3.  
 „ Marie Danglard, France; 70, 46.  
 „ Felicia Fayon, Paris; 57, 35.  
 „ Marie Thieffry, Algeria; 44, 18.  
 „ Marie Piérillas, France; 65, 43.  
 „ Pierrette Badot, Bayonne, France; 40, 15.  
 „ Marie Brouiller, Paris; 40, 18.  
 „ Caroline Camus, France; 73, 52.  
 „ Gabriella Achard, Mézin, France; 66, 45.  
 „ Jane Cherbonnier, Paris; 78, 48.  
 „ Marie Lavergne, France; 40, 15.  
 „ Theresa Vidal, Paris; 67, 44.  
 „ Clemence Blondeau, Gigny, France; 70, 48.  
 „ Charlotte Bastide, France; 57, 36.  
 „ Juliana Zangl, Austria; 46, 17.  
 „ Theresa Paoleschi, Sienna; 64, 47.  
 „ Marie Martin, Valladolid, Spain; 26, 5.  
 „ Elisa Siso, Galicia, Spain; 29, 4.  
 „ Marie Meysonnasse, Algeria; 58, 35.  
 „ Elizabeth Polegek, Budapest, Hungary; 26, 5.  
 „ Marie Labarre, Avellino, Italy; 83, 57.  
 „ Irma Tournay, Riom, France; 65, 43.  
 „ Marie Krolikowska, Posen, Austria; 64, 40.  
 „ Benedicta Bosson, Malaga; 67, 47.  
 „ Marie de la Perche, Madagascar; 57, 32.  
 „ Marie Court, Gautemala, Central America; 45, 22.  
 „ Victorine Sirvent, St. Flour, France; 32, 7.  
 „ Anne Ripper, Brunn, Austria; 80, 60.  
 „ Adeline Canipel, St. Roch, Paris; 68, 49.  
 „ Marie Espanet, Marseilles; 63, 41.  
 „ Bertha Leroy, France; 57, 35.  
 „ Marie Fleuriet, France; 74, 54.  
 „ Jane Grandet, Bitonto, Italy; 79, 63.

- Sr. Elizabeth Kovacs, Austria; 29, 11.  
 „ Gabina de Aguire, Valdemoro, Spain; 55; 35.  
 „ Francisca Altuna, Madrid; 43, 19.  
 „ Catherine Lassale, Santorin, Greece; 74, 24.  
 „ Claudine Genty, Italy; 83, 62.  
 „ Eugenia Roché, France; 79, 56.  
 „ Marie Gabillet, Pekin, China; 32, 8.  
 „ Rose Dantas, Rio, Brazil; 27, 3.  
 „ Marie Clement, Spain; 79, 56.  
 „ Candida Guedez, Ubeda, Spain; 33, 7.  
 „ Francisca Ipiná, Valdemoro; 73, 49  
 „ Marie Lombardi, Brazil; 36, 19.  
 „ Franceline Rendu, Chambéry, France; 52, 26.  
 „ Caroline Kante, Laybach, Austria; 23, 2.  
 „ Palmyra Lunati, Turin; 37, 17.  
 „ Frances Perko, Laybach; 28, 5.  
 „ Dolores Dalman, Valdemoro; 35, 16.  
 „ Helena Noskowska, Warsaw, Poland; 77, 53.  
 „ Henrietta Gondard, France; 26, 5.  
 „ Elizabeth Innerhofer, Salzburg, Austria; 30, 3.  
 „ Anne Leitner, Salzburg; 73, 49.  
 „ Marie Biechl, Salzburg; 57, 19.  
 „ Marie Klee, Austria; 25, 3.  
 „ Margaret Carré, Carcassonne, France; 71, 46.  
 „ Marie Lalive, Caudebec, France; 45, 20.  
 „ Anne Leconte, Pekin; 35, 7.  
 „ Theresa Gruber, Salzburg; 63, 40.  
 „ Irma Barau, Naples, Italy; 67, 50.  
 „ Constance Guéraud, Paris; 56, 25.  
 „ Christine Kallabis, Vienna, Austria; 31, 3.  
 „ Martha Ballofet, Trévoux, France; 26, 3.  
 „ Marie Vedel, Cette, France; 34, 11.  
 „ Marie Numez, Algeria; 55, 37.  
 „ Julia Siguier, Rio de Janeiro; 75, 55.  
 „ Anne Otká, Austria; 42, 14.  
 „ Marie Marchal, Paris; 54, 36.  
 „ Josephine Guérin, Fontenay le Comte; 70, 49.  
 „ Margaret Hewston, England; 39, 13.  
 „ Angela Conti, Parma, Italy; 27, 7.  
 „ Philomena Fournier, France;  
 „ Anne Kosoderz, Austria; 50, 29.  
 „ Madeleine Csambal Kaschan; 25, 5.  
 „ Amelia Pierrugues, Paris; 75, 55.  
 „ Marie Bertha Porcher-Labreuil, Paris; 63, 42.  
 „ Celine Théry, Teppe, France; 36, 15.



- Sr. Angela Sfregola, Naples; 24, 4.  
 „ Marie, Hungary; 23, 6.  
 „ Luisa Garay, Spain; 51, 28.  
 „ Irene Mendizabal, Valdemoro; 78, 52.  
 „ Jenny Landes, Paris; 71, 48.  
 „ Jane Chandezon, Italy; 63, 43.  
 „ Marie Czernecka, Cracow; 76, 50.  
 „ Bronislas Szpondrowska, Warsaw; 61, 41.  
 „ Antoinette Vassivière, France; 64, 42.  
 „ Catherine Gschossmann, Salzburg; 37, 10.  
 „ Anna Hain, Salzburg; 25, 4.  
 „ Barbara Reisenhofer, Vienna, Austria; 34, 14.  
 „ Maria Orpinell, Barcelona; 35, 11.  
 „ Enriqueta Santisteban, Malaga; 36, 5.  
 „ Catalina Sangüesa, Valladolid; 19, 1.  
 „ Aquilina Vega, Manila; 67, 43.  
 „ Maria Vilà, Vich, Spain; 31, 9.  
 „ Lucia Sartini, Italy; 42, 21.  
 „ Anne Bernard, France; 70, 48.  
 „ Marie Didelot, France; 76, 57.  
 „ Maria Herrera, Ecuador; 41, 23.  
 „ Michella Vincent, Malaga; 69, 46.  
 „ Damiana Pachon, Valdemoro; 42, 23.  
 „ Quintana Imaz, Santander, Spain; 66, 37.  
 „ Charlotte Arnal, Smyrna; 70, 47.  
 „ Anne Hürth, Constantinople; 61, 42.  
 „ Louise Puntis, Paris; 73, 51.  
 „ Emilia de Soto, Jerusalem; 38, 6.  
 „ Charlotte d'Ambelle, France; 38, 17.  
 „ Marie Persac, France; 85, 58.  
 „ Louise Bouttier, Pekin, China; 36, 13.  
 „ Frances Zdesar, Laybach; 28, 6.  
 „ Leona Insauti, Valdemoro; 30, 6.  
 „ Evarista Imaz, Madrid; 24, 4.  
 „ Marie Bisacchi, Italy; 40, 20.  
 „ Mary McGill, Dublin; 67, 40.  
 „ Marie Berrard, France; 57, 34.  
 „ Louise Jammet, Clichy; 65, 45.  
 „ Marie Berne, Montolieu; 76, 53.  
 „ Jane Rostagne, Italy; 70, 51.  
 „ Augustine Avila, Panama; 88, 58.  
 „ Emma Cipriani, Imola, Italy; 52, 16.  
 „ Martha Wiecka, Poland; 30, 12.  
 „ Beata Searson, Troy, N. Y., U. S.; 71, 42.  
 „ Mary Edmund Clowry, Baltimore, Md., U. S.; 70, 50.

- Sr. Angela Durkin, El Paso, Texas, U. S.; 48, 20.  
,, Zita Maher, Philadelphia, Pa., U. S.; 73, 50.  
,, Barbara Holpp, Los Angeles, Cal., U. S.; 29, 7.  
,, Rosa Sammon, Boston, Mass., U. S.; 19, 1.  
,, Mary Agnes Hodson, Milwaukee, Wis., U. S.; 44, 14.  
,, Vincent Peters, Germantown, Pa., U. S.; 64, 47.

### **R. I. P.**

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## OUR BENEFACTORS.

On March 20, 1904, Sr. BOURGER, Visitatrix of the Province of Lorraine, wrote from Metz to Most Honored Mother KIEFFER.

“MOST HONORED MOTHER,

I shall now add a few details to the sad tidings of the sudden death of our estimable friend, the Viscount du Coëtlosquet, which I had time this morning only to announce to you.

“This worthy gentlemen was carried off almost instantly. He had been ailing for a few days, but yesterday, although out of bed, he became suddenly very ill. The priest was called in great haste, and had only time to pronounce the words of absolution which he had scarcely finished when the good man breathed his last.

“He lies on his bed of state, without the least alteration in his appearance. The funeral ceremonies will be performed on Tuesday at Rambervillers, but it is thought that the body will be taken to Marcy-les-Metz, and placed in the chapel of the castle.

“All the Communities of Metz, as well as ours, have received despatches asking for prayers. I am consoled in thinking that so many pious suffrages joined to the innumerable good works of the deceased, will soon open to him the gates of paradise.

"His admirable deeds performed in secret; the humble sentiments he entertained of himself; his desire to pass unperceived, unknown, cannot fail to secure heaven for him. It would be impossible to describe all the ingenuity and delicacy of his charity; I scarcely believe there is a heart on earth like his.

"On receiving the sad news, Friday evening, I addressed to Madam Coëtlosquet and her daughter a few words of condolence in the name of all our houses of Metz and Lorraine of which the venerated deceased was a signal benefactor. In every house a Mass will be offered, and at Belletanche a Requiem will be celebrated for the repose of his soul."

*La Croix de Lorraine* after enumerating a series of recent losses sustained by the poor and by the charitable works of Metz, added in the number of April third the following: "Behold, after the Baroness de Gargan and others, the most renowned benefactor of Lorraine, Viscount Maurice du Coëtlosquet, at the age of sixty-seven years, departed this life. A great name, an immense fortune, a noble heart, an original turn of mind, great independence of character and of manner, distinguished him among his fellow-men as an exceptional being.

"We shall not enumerate the works he inaugurated or sustained; we shall not seek to recount what he has done for an incalculable number of families, of traders in distress, of laborers and the needy; he was particularly drawn to the bashful poor, because he knew them to be more disposed to keep the secrets of charity. No one practised more faithfully the Gospel maxim: "Let not thy right hand know what thy left hand doth."

"He entertained for Metz and the neighboring countries the love of a son, a true veneration; and it was with a sort of passion that he interested himself in their history, their monuments, and their inhabitants...."



VISCOUNT MAURICE DU COETLOSQUET  
Died March 19, 1904.



This patriotic sentiment enkindled in his noble heart, profound gratitude towards St. Vincent de Paul. He spoke with deep emotion of what the Apostle of Charity had done for the relief of Lorraine devastated by war; he had many copies printed, of a letter addressed to "Mr. Vincent" by "les Maitres Echevins et Treize de la Ville et Pays Messin",— a letter discovered by him in the archives of his beloved city. To discharge the indebtedness of Lorraine to St. Vincent de Paul, he was prodigal of his benefits towards his Daughters and to their works, always considering himself as an insolvent debtor, and imposing but one condition on those who were the recipients of his charities; namely, that they would not mention them.

When trials similar to those which afflicted the communities of Lorraine, fell in these latter times on French Congregations, Mr. du Coëtlosquet was particularly distressed at the thought that so many Daughters of Charity, whose schools wherein they had labored to an advanced age, were closed, would be deprived of a home which they had a right to claim in their declining years. Having learned that the religious of the Holy Family of Belgium had offered for sale at Louvain a property formerly devoted to a boarding school which they had transferred to Brussels, he conceived the idea of establishing in this city a House of Retreat for the Daughters of St. Vincent who were obliged to leave France. One evening at the close of a visit to Most Honored Mother Kieffer, at Paris, he placed on the table an envelope, saying [by way of excuse, that he would *play the part of the fly on the stage coach*: this offering enabled Superiors to purchase the house of Louvain. The exiled sisters have already taken possession of this asylum which seems to have been prepared by divine Providence for the object to which it had been dedicated by the generous liberality of Mr. du Coëtlosquet. If

the persecution continues to multiply victims in France, the house of Louvain will be a home for many, as the house of Venerable Louise de Marillac was formerly a home for the refugees of Lorraine. Thus it will be a standing monument of the gratitude of a noble heart towards St. Vincent de Paul, and of that which the Daughters of Charity owe and will ever preserve to the Viscount du Coëtlosquet.

\* \* \*

Letter addressed to St. Vincent de Paul by the magistrates of Metz in 1840, found and published by Mr. du Coëtlosquet:

“Saint Vincent” says his biographer (Collet, 1748, vol. I. p. 292), “sent some of his priests in all haste to Metz to preserve the lives of some, the honor of others, and that they might try to save all. The condition of affairs was soon changed, and Metz *commenced to breathe a little freely*. The magistrates of the city were touched by the succor so opportunely afforded; but fearing that the aid so generously bestowed would not be continued, they wrote to Vincent in October 1640. This letter, like all those received by the holy priest at that time, is less an acknowledgment of past favors than a solicitation for the future. Although written a century ago, it merits a place here. We present it as it stands:

“Sir, you have placed us under such obligations by ministering, as you have done, to the extreme indigence and necessities of our people, of beggars, the sick and bashful poor, and particularly the monasteries of poor religious women of this city, that we would be ungrateful, should we longer delay to express our appreciation of your benevolence. We assure you that the alms which you have sent here could not be better dispensed nor employed than in behalf of our poor people who are very numerous; and principally in regard to religious women who are destitute



of all human succor; some have been deprived of their small revenues since the war, and others receive nothing from persons of this city who formerly were benefactors, because they themselves are without resources. This compels us to supplicate, as we most humbly do, that you, Sir, will continue to assist as you have hitherto done, said poor, as well as the monasteries of this city.

“It is a source of great merit for those who do so good a work; as for you, Sir, who have the management of it and who with such prudence and ability direct it, your reward in heaven will be very great.”

The magistrates of that time were, in 1632, Phillippe Praillon; in 1640, Adrien Bonnefoy; in 1641, Henry de Gournay.

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## MISCELLANEA.

### DEDICATION OF A BOOK TO SAINT VINCENT DE PAUL.

Whoever is in any degree familiar with the correspondence of St. Vincent de Paul, has noticed the letter in which he expresses his confusion, and we may say his utter desolation, because a priest editing a book, dedicated it to him: “But Sir, what do you say? If you had known that I am the son of a poor peasant, etc... In the name of our Lord, Sir, if this work is still in the state of being dedicated to some one else, do not burden me with this obligation” (Letter of November 23, 1646.)

We have recently found the text of this dedication and we present it to our readers. The article is from Rev. Michel Alix, Curé of the parish of Saint Ouen l’Aumone, then in the diocese of Paris but to-day in that of Versailles. This priest was one of the most estimable of that time; St. Vincent on one occasion deterred him from resigning his position; another time, he congratulated him

on having sent two of his priests to make the retreat at St. Lazare where they were at that moment. One day he called him to organize an ecclesiastical assembly, perhaps, the "Tuesday Conferences." (Letters of St. Vincent, March 1, June 11, September 16, 1633.)

The work at the head of which this dedication is placed is the *Hortus Pastorum* of Jacques Marchant, Dean and Curé of the Principality of Liège (†1648). The book justly, met with remarkable success. Father Alix republished it and enlarged it with contributions from the same author: "new plots," as he said, "which he comprises in the new inclosure of his garden." The book was again republished in the nineteenth century; it is replete with simple and edifying details capable of being utilized. We recommend the work, from which we have drawn largely and frequently. A. M.

Translation of the dedication to St. Vincent de Paul, followed by the original text. The edition at hand is that of Paris in folio, 1651.

*To Very REV. VINCENT DE PAUL, Superior General of the Congregation of the Mission.*

"As soon as the flowers of this excellent "Garden" had diffused their fragrance, visitors with admirable eagerness hastened thither, testifying the pleasure they experienced in it. These same sentiments were manifested at the successive publication of works by this author,—a man renowned for wisdom and learning. By the ardent desire of many, these divers books, without regard to their connection with one another, have been collected in the *Jardin du Pasteur*. These different productions at the side of the first garden were as small flower-beds, and whoever wished to visit them and enjoy their perfume had first to climb the walls that protected them. I have thrown down these walls, and have made of these various flower-beds

but one garden: the divisions are distinct, it is true, but the plots are adjacent; the whole parterre is so methodically arranged, that every one on entering it can perceive at a glance what he needs.

“For the guardian and patron of this garden I had not long to search; the thought of you came immediately to my mind, as the one most worthy of this patronage and guardianship. First, because this work is as suitable for those who give missions as for pastors themselves; in truth, these latter who guard their flocks, find in this production all that Jesus Christ has ordained for these sheep: nourishing pasturage for the healthy, remedies for the sick. The former also who labor so zealously for the salvation of souls wherever they are called, can gather here all the food that is necessary. In fact what could be desired that is not found here? —Solid instruction on the principal and most essential articles of faith, on the Sacraments, on virtues and vices, and on the obligations of clerical and pastoral perfection: to which have been added as a corollary, solutions of pastoral questions and a practical method of teaching catechism.

“But the principal reason for placing this garden under the protection of your name, is, that naturally and from inclination, you are so benevolent, and from habit so ready to fulfil the duties of charity, that if any pastors bend under the burden of their office, you immediately hasten to their assistance to prevent them from falling, by sharing their labors, or by taking their place. Or, if some in the gloom of this dark old age, stumble for want of light, you with joy and gladness hold out to them the flambeau of wisdom to direct them aright. Let others exalt the piety, the religion, prudence, sincerity, solicitude and the earnestness you indefatigably manifest in the service of the Church; for my part, I cannot refrain from extolling that charity

which consumes you and which prompts you to seek the lost or wandering sheep not of your fold: having found and healed them, you do not keep them for yourself but return them, or rather bring them upon your shoulders to their own pastors, and by this new mode of pasturing and healing you prove yourself most admirable. This production which under so many titles claims your patronage, was already dedicated to you in my thoughts and affections, but I announce to you the dedication and the homage thereof, convinced that blessing and success will attend it from the moment that you accept it with that benevolence which you have ever exercised in my regard, support it with your favor, and honor it with approving judgment and testimony. Given at Saint Ouen, the tenth of the calends of November, in the year of the Lord one thousand six hundred and forty six.

“Your devoted Michel Alix, Curé of the Church of Saint Ouen l’ Aumone of the diocese of Paris.”

*Admodum reverendo DD. VINCENTIO DE PAULO, Congregationis Missionis Superiori generali, S. PP.*

Ubi primum præstantissimi istius Horti flores odorem sum effudere, mira subito alacritate undique exquisitus, et exceptus est: sicut et cætera ejusdem Autoris opera (Gravissimi nempe, et eruditissimi viri) quæ successive in lucem edita sunt. Ea tamen nescio qua quorundam aviditate, nec ullius connexionis habita ratione, sed cumulatim huic Horto adjecta sunt. Velut si ad Hortum amplissimum plures alios Hortulos suis muris distinctos ac disjunctos accumules, quos quicumque videndi, ac fruendi cupidus, prius singulatim debeat transilire. Hos ego muros everti, sicque tot Hortulos in unum collegi: ac in regiones distinctas apertasque areolas redegei: totumve opus ordini debito; rectæque methodo restitui; adeo ut quod cuique maxime opus est propemodum occurrat ingredientî.

Hujus vero Horti tutor et custos, quis futurus esset diu mihi non fuit inquirendum. Tu confestim occurristi hac tutela et custodia dignissimus: non modo ex titulo quod et missiones agentibus, simul ac ipsis Pastoribus opus hoc pariter aptissime conveniat: sicut enim hi gregi invigilantes ex ipso facile depromunt, quæ Christus Oviculis suis pabula sanis remedia languentibus subministranda præcepit, ita etiam isti adeo studiose, ubicumque vocati salutî animarum incumbentes, quæcumque eis necessaria

sunt ex eo valeant excerpere. Etenim quid desideres quod desit? non enim hic de præcipuis, et maxime necessariis fidei capitibus, de Sacramentis, de Virtutibus atque Vitiis, de Officiis, tum Clericalis, tum Pastoralis Justitiæ doctrina desideratur luculenta; quæ accessit additamentum Pastoralium Resolutionum, et Praxis catechistica, velut Corollarium. Verum, idcirco hic Hortus tuo nomini committendus, quia natura et voluntate sic factus sis ad bonitatem, exercitatione sic paratus ad charitatis munia, ut si qui Pastores officia sui mole laborent statim advoles promptus auxiliator: et humero subiecto, succedaneæ opera succumbere non sinas. Aut si qui mente in his sæculi senescentis tenebris minus illustrata vacillent, facem directionis et sapientiæ lætus lubensque iis præendas. Alius pietatem, religionem, prudentiam, sinceritatem, curam, laborem quem in Ecclesia præstas indefesse, laudet, ego charitatem silere non possum, cujus fervore incensus, oviculas non tuas, si quæ exerrant, aut perditæ, sinu requiris: inventas et sanatas non tibi retines, sed reducis: imo humeris tuis ad suos Pastores reportas: sicque appares hoc novo genere pascendi sanandique admirabilis. His tot tantisque titulis debitum opus hoc, etsi cogitatione mea, studioque jam ante dicatum, nunc iterum dico atque addico. Ratus bene mihi, atque feliciter procedere ubi benevolentia quæ me soles complecti susceperis, studio foveris, iudicio testimonioque tuo comprobaris. Datum sancti Audoëni, decimo Calend. Novemb. Anno Domini millesimo sexcentesimo quadragésimo sexto.

Tibi Addictissimus, Mich. Alix, Past. Eccl. S. Aud. de Eleemosyna Diocesis Parisiensis.

## BOOK NOTICES

*List of Works in the Syriac and Neo-Aramean languages* published by P. Bedjan, Priest of the Congregation of the Mission (Lazarists). Drugulin, Leipsic, 1904. 8 pp. in-8.

The works published by Rev. P. Bedjan have been repeatedly mentioned in our *Annals*. This author has just furnished us with a list which of itself sufficiently establishes the importance of the publications of the learned Missionary. There is no branch of ecclesiastical science to which he has not contributed, and the Churches of the East, notably that of Persia, owe him unquestionably an immense debt of gratitude.

We have ranged in the usual order the numbers of the Bibliographical list presented by Father Bedjan.

**SACRED SCRIPTURE AND LITURGY:** *Breviarium Chaldaicum* (editio prima et unica). 3 vols. in-8 of XII-1042, XII-1015, XII-947 pp.

*Liber psalmorum, horarum diurnarum, Ordinis officii divini, et Homiliarum rogationum*, ad usum scholarum. 1886, large in-8, 386 pp.

**COUNCILS:** *Compendium Conciliorum Œcumenicorum undecim*. 1888, in-8, 242 pp.

**THEOLOGY:** *S. Martyrii, qui et Sahdona quæ supersunt opera omnia*. 1902, in-8, XXI-874 pp.

*Homiliæ* (67) *S. Isaaci syri antiocheni*. 1903, in-8, XXII-885 pp.

*Homiliæ mar Jacobi Sarugensis* 1904, in-8 (in press).

*Ethicon, seu Moralia Gregorii Barhebraei* 1898, in-8, VII-517 pp.

**CANON LAW:** *Nomocanon* (seu jus ecclesiasticum et civile) *Gregorii Barhebraei*. 1898, in-8 XIII-551 pp.

**ASCETICISM, BOOKS OF PIETY:** *De Imitatione Christi*, nunc primum ex latino in Chaldaicum, idiomatis Urmiae Persidis, translata. 1885, in-12, 254 pp.

*Liber Columbæ, seu Directorium Monachorum Gregorii Barhebraei*. 1898, in-, I8L.88 pp.

*Manuel de Piété*, or book of prayers, meditations, and offices. Second edition, reviewed, revised, enlarged, especially by five instructions on the True Church 1893, in-12, 685 pp.

*Mois de Marie*. 1904, in-18, xv-386 pp.

*Doctrina Christiana*, lingua chaldaica idiomatis Urmiae Persidis. 1886, in-18, 147 pp.

**HISTORY:** *Histoire ecclésiastique d' Eusèbe de Césarée*. Syriac Version (from MS., of the year 462). : 1897, small in-8, VIII-598 pp.



SACRED HISTORY. 1888, in-12, 377 pp

*Gregorii Barhebraei Chronicon syriacum.* 1890, large in-8, viii-606 pp.

*Acta Martyrum et Sanctorum.* Vols. I, II, III, IV, V, VI, 1890-1896, in-8, 500, 600, 700 pp.

*Acta Martyrum et Sanctorum.* Tomus septimus (seu *Paradisus Patrum*). 1897, in-8, xi-1019 pp.

*Liber superiorum* seu *historia monastica*, auctore Thoma Margensi; et *Historia fundatorum monasteriorum in regno persarum et arabum*, et plura alia. 1901, in-8, xv-711 pp.

*Histoire de Mar-yabalaha Patriarche, et de Raban Sauma.* 1888, small in-8, xii-187 pp.

*Histoire de Mar-yabalaha...* reviewed and revised. 1895, small in-8, xv-205 pp.

*Histoire de Mar-yabalaha, de trois autres patriarches, d' un prêtre et de deux laïques nestoriens.* 1895, small in-8, xvi-574 pp.

LITERATURE: *Histoire de Joseph par saint Ephrem*, unpublished poem in twelve books 1887, small in-8, iv-265 pp.

*Histoire complète de Joseph, par saint Ephrem*, poem in twelve books. 1891, small in-8, xi-369 pp.

*Syllabaire chaldéen*, idiom of Ourmiah. 1886, in-12, 70 pp.

242. *Vida de la venerable Luisa de Marillac, escrita en frances por el ilmo. Sr. D. Luis Baunard, traducida al castellano por un sacerdote de la Congregacion de la Mision.* Madrid, 1904. Un vol. in-8, de xvi-623 pp.

The remarkable *Vie de Louise de Marillac*, foundress, with St. Vincent de Paul of the Company of the Daughters of Charity, was written in the French with remarkable literary merit and historical accuracy by Mgr. Baunard. This valuable work has just been translated into Spanish by Rev. Maurice Horcajada, with full permission from the author.

Reference will be made hereafter to this publication, to which for the present we limit ourselves to a passing notice. The book can be procured from the Rev. Director of the *Annals of the Mission*. Madrid, barrio de Chamberi (Paules), apartado 36.

243. *Meditaciones para todas los dias del ano, para uso de la Congregacion de la Mision.* Madrid, Press of the Central-House of the Congregation of the Mission, 1901. Four Vols. in-8, of 700, 915, 811 and 910 pp.

This is the translation into Spanish of the *Cours de Meditation* for the use of the Congregation of the Mission, published in French a few years ago. The divisions of the book have been made according to the plan of the breviary. Each volume corresponds to one of the liturgical seasons: the part for winter is dated from the first Sunday of Advent, etc.



344. *Espejo del hermano coadjutor de la Congregación de la Misión*. Madrid, Press of the Central-House of the Congregation of the Mission, 1903. One Vol. in-12 of VII-509 pp.

This is the translation of the *Miroir du frère coadjutor de la Congrégation de la Mission* published in 1875 by Very Rev. A. Fiat, then specially charged with the direction of the coadjutor brothers, who became later Superior General of the Congregation of the Mission. The house of Madrid has rendered valuable service to all our establishments where Spanish is spoken, by placing this book within their reach.

245. *Anales de las Hijas de Maria* (Annals of the Children of Mary) In-12

This interesting publication appears in book form 90 pp. every three months. The annual subscription, in Spain, is 80 cents; elsewhere, \$1.00. Apply to the Director of the *Annals de la Mission*, Madrid, barrio de Chamberi (Paules), apartado 36.

246. *The Irish Ecclesiastical Record* published in Dublin, in its April and May numbers gives two very interesting studies.

The first is from the pen of Rev. Patrick Boyle, C. M., on the occasion of the second *Centenary of the Death of Bossuet*, the illustrious Bishop of Meaux. Literary France will celebrate this anniversary, and a committee composed of the bishops with several members of the Academy has prepared for the erection of a marble monument in the Cathedral of Meaux; this remarkable work was on exhibition at the Paris Exposition in 1900, where it elicited universal admiration.

Regarding the works of Bossuet solely from an oratorical standpoint, Father Boyle traces the history of these writings, the date of their publication, the divers editions, etc.

Continuing his researches, he designates the place occupied by Bossuet in the history of Christian preachers until he excites our curiosity and interest as we read the eulogiums which from every direction were bestowed upon the great Bishop: finally, he instructs us by demonstrating, oftentimes in the words of Bossuet himself, how he became the gifted Christian orator whom, in this remarkable study we are led to know and to admire. The fame of the Bishop of Meaux is worldwide; we rejoice that Father Boyle has presented English-speaking Catholics with this striking likeness of the celebrated Christian orator.

The second study which we noted in the same *Irish Record* (May 1904) is that of Rev. J. Dowling, C. M., upon what is termed *Technical Education*: otherwise known as professional teaching. We are acquainted with the movement which is accentuated in the economic organization of every nation. Father Dowling insists that no man who is interested in the wel-

fare of his country can remain indifferent on this score—and that nowhere (least of all in Ireland) can the clergy hold aloof—that it is manifestly a duty to follow up this evolution, to second it, and contribute thereto if they can direct it to the public weal. Investigating the subject of technical training or professional education of the laboring classes in the divers countries, Germany, France, Switzerland, etc., whether in agriculture or industry, the author then brings his research to bear upon his own country, as to what can be gathered from this experience for the profit of Ireland; what progress can be made as the outcome of this teaching, at present so essential and so highly appreciated.—We feel assured that in thus interesting himself in these studies and, it may even be said, in this apostolate for the welfare of the laboring classes, Father Dowling responds to the expressed desire of many of the Irish bishops.

274. UNE CONFÉRENCE SUR SAINT VINCENT DE PAUL, by Abbé Calvet, Professor at the Catholic Institute of Toulouse —In *l'Express du Midi*, February 19, 1904, we read :

“Abbé Calvet has dedicated a Conference full of originality, of genius, and of accuracy, to St. Vincent de Paul, to his influence over religious opinion and over the Christian pulpit.

“When the great Saint began his apostolate, France, agitated by the Reformation and torn by civil wars, beheld the dawn of an exalted mysticism; French piety was taking on a Spanish form. Affectation was pervading religious movements and strangely misleading them.

“The little Shepherd of Landes, who, by multiform transformations, had acquired a thorough knowledge of the society of his day, understood how religious enthusiasm might be rendered more simple, more practical, and as we now put it, more social. And never did the glow of kindred feeling more fully pervade all classes than on the day that the universal suffrage of consciences named “Monsieur Vincent” Director of the Privy-Council of Public Relief!

“He has delayed the development of quietism; he has contributed to the glory of the great age by equalizing the forces of the nation, infusing into the people of France those germs of Christianity which have resisted so many furious assaults.

“Thus was he the reformer of preaching which, with tragedy and the epic poem, was rapidly disappearing. By the many methods of which he made use, the simple sermon, the homily of the Fathers of the Church, the Sunday lecture of the country parish priest, were once more held in honor.

“The proof of this general influence Abbé Calvet takes from Bossuet whom, he insists, St. Vincent de Paul withdrew from speculation, brought back to simplicity, armed against quietism, inflamed with the love of the poor.

“Limited space does not permit us to give the complete analysis of Ab-

bé Cahet's striking thesis. This thesis merits to be understood and appreciated in all its bearings.

"Well may it be said that he has succeeded—and with what masterful skill—in placing St. Vincent de Paul in his true light, showing him to us as the great educator and the great reformer that he is, instead of simply the good-natured, benevolent man, rather unaffected and somewhat defaced, with babies wrapped in his mantle, as the colored engraving and the melodrama would have us imagine him to be."

248. *Il Cerimonial completo* (The Complete Ceremonial for Parish Churches, Colleges and Cathedrals), by Pierre-Marie de Amicis, Priest of the Mission. Rome, 1903. Three large vols. in-8.

This *Ceremonial*, published since the recent edition of the decrees of the Sacred Congregation of Rites contains new and important decisions. It is in Italian. The volumes are well gotten up, type very legible.

The work as a whole is to be commended. Although, in one sense, the references furnished are frequent, they are not always as copious as would be necessary in a book where the reader is everywhere confronted with rules. Some persons, in the perusal of these volumes will perhaps remark descriptions bordering on the fantastic and certainly arbitrary, traced under the head of "Rules To Be Observed" (?) for special ceremonies, such as processions for first Communion, with dialogues between the pastor and the children, or receptions of the Children of Mary (Vol II., pp 421, 429) for which occasions no legislative text can be furnished. Did not the author of the *Ceremonial* make a mistake in thus introducing into the middle of his work a scheme of functions "extralitururgical," as he is himself obliged to term them? According to this plan he should divide his work into two parts: 1. The *Ceremonial*, wherein will be found rules and their references. 2. A Directory, wherein he may describe, according to his own idea, certain ceremonies not liturgical. These latter indications may be useful to many, but in a "Ceremonial" they should not be termed "rules."

Experience proves that the needed references may be given without overburdening the volume: the *Ceremonial according to the Roman Rite*, published in France by Levavasseur (Paris, Lecoffre) furnishes an example. To sum up in general terms: this method is somewhat restricted for those who write on ceremonies, but it restrains them in their affirmations; it moreover, secures full satisfaction to the reader. In no other way can true value be attached to such works by the public at large.

249. To the *Répertoire bibliographique* which we recently established, we shall be able from time to time to make some addition. Here is one that we have noted (p. 63), from the *Inventaire sommaire et tableau méthodique des fonds conservés aux Archives nationales*, p. 534:

"Sisters of Charity (faubourg Saint-Dennis):

"Letters-patent, Bulls, Correspondence. L, 1054. S, 6180. M, 57.

"Statutes and Instructions LL, 1663, 1665,-1666.

"Rules for the Sister—Infirmarians. LL, 1662.

"Contracts, Leases, Legacies, Memoranda. S, 6157-6160.

Sisters of the Parishes of Sainte-Marguerite and Saint André-des-Arts.  
S, 6155, 6156.

"Seminary of Eu: Taking of the Habit. LL, 1664.

"Houses in the Provinces, Sisters of Convents. L, 1054. S, 6161—6180.  
M, 7.

"Accounts, Journeys of the Sisters. S, 6160—6180. H, 3720—3733."

250. *La Grande Giornata della Vergine Maria el' Um-  
anita Nuovissimo mese di Maria Giovanni Tonello, p. d. M.*

The Great Day of the Virgin Mary and of Humanity.  
Month of Mary, by John Tonello, C. M.) Mondovi. Two  
Vols. in-18.

The Approbation of ecclesiastical authority placed at the beginning of  
the volume gives assurance that this work will be useful to preachers and  
to pious readers.



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